HINDUSTAN REVIEW

1913

G. K. U.

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THE

Hindustan Review

EDITED BY

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"Too much must not be demanded of any editor."—The Rt. Hon. Augustine Birrell, K. C., M. P., on "The Critical Faculty."

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The Psychology of German Militarism.

By Dr. W. SANDAY.

IN this vast and portentous war the remarkable thing is how little definite grievance the combatants have against each other. This fact may be taken as proof that it has all been deliberately planned. One step has seemed to follow from another by a kind of horrible logic. And yet only in the first step of all can there be said to have been anything like real provocation Even for that satisfaction was offered, but refused, and refused in a way which showed that it was never intended that it should be accepted. So clear has this logical sequence been that opinion all the world over has had no difficulty in tracing the course of events to its real, if somewhat concealed, origin. We all know where the real responsibility lies. We know who is the true aggressor.

It certainly was not Britain. Its statesmen have taken a foremost part in working for peace. The record lies open to the

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world, and the world has pronounced upon it. No one could have worked for peace more sincerely and genuinely than our own Foreign Secretary; and in all that he said or did, he has had the whole nation behind him.

It was not France who wanted war. By common consent, France has shown throughout excellent moderation and self-restraint. It is true that France has all along had a strong and deep-seated motive for war. The French have never forgotten that dismemberment of their country which befell them three-and-forty years ago. But, though they have always been thinking of it, they have kept their own resolve never to speak of it. The issues for them were too tremendous. They knew that it would be for them a struggle for life and death.

I do not think that Russia desired war, though it also did not shrink from it. The motive with Russia was its strong sense of nationality and its leadership of the Slavonic race. It advised Servia to accept the ultimatum presented to it, and I believe that it would have stopped its preparations if a hand had really been held up to it on the other side.

Though at first nominally on the side of peace, the language and action of Germany alone were evasive and ambiguous. In the correspondence with our own Foreign Minister her intentions were gradually disclosed. And gradually it became more and more clear that these intentions substantially agreed with a programme drawn up in her name, though, of course, not openly avowed, and published between two and three years ago. I refer to a book, to which frequent reference has been made in these last weeks, by a general highly placed in the German Army. The title was *Germany and the Next War*, and the author, General von Bernhardi. It was an extremely frank book, very serious and sober, but also very uncompromising. The principal question about it was how far it truly represented the ideas which guided German policy. There was no doubt that it represented the views of a powerful party in the German Army, but the question was how far it also represented the Government and the nation.

By this time I think it has become clear that it really did represent the deliberate underlying policy of Germany as a whole.

Let me try, if I can, to explain what I believe to have been the true condition of things. I believe that the natural attitude and aims of a large part of the nation are by no means identical with

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those of the military party. I believe that great numbers of Germans are quiet peace-loving people, quite prepared to live on good terms with their neighbours on all sides But the more aggressive party has been making strong and energetic efforts for a number of years to get the upper hand, to obtain a decisive control of the course of public policy. Even the Emperor himself, strong character as he is, has been all along more or less under the influence of this party. There are really two sides to his nature. I do not think that the personal advances which he has made to this country have been at all hypocritical He has been, I think, quite disposed to be friendly with us; and his connexion with our own Royal Family has not counted for nothing But the preponderating influence has been on the other side It has always appealed to the energy and force that were natural to him. It should always be remembered that he is before all things a patriot. His one ruling desire has always been to promote the welfare and greatness of his people And when he thought of greatness, it was natural that military greatness should have the strongest attraction for him. Hence I think we can understand how the military party has gradually increased its hold upon him until it has at last carried him along with it. And in like manner I believe that it has carried along with it the nation, not entirely, and not wholeheartedly, but enough to determine the drift of purpose and policy. There is no country in which education counts for so much; and the strongest voices in education have for some time past been on the aggressive side. The gospel of Militarism and of Force has been preached without intermission It has converted some, and silenced others, and, with or without their real assent, carried away all

This policy is really at bottom Prussian, rather than German. But Prussia is at present the dominant power in Germany, and it has succeeded in impressing its spirit upon the whole nation

The fact is that, when all disguises are stripped away, this Prussianized Germany stands upon the old naked doctrine that Might is Right Never in the history of the world has this doctrine been applied in such a systematically logical way. Not only is the right of the stronger vindicated and excused after the event; but strength is laid down as the ultimate principle on which right is based Wherever, in the actual condition of things, the rights of possession do not exactly correspond to the strength of the possessor, it is assumed that they are hollow and ought not to be respected. Stated in its bare form, the doctrine goes back to

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the good old rule, the simple plan,
That they should take who have the power,
And they should keep who can.

With this assumption firmly fixed at the back of its mind, Germany has come to be profoundly discontented with the existing state of things in Europe and in the world at large. It believes that other nations—notably ourselves—have possessions far in excess of their deserts, while Germany itself deserves and needs far more than it has. 'Are we to acquiesce,' the Germans are represented as asking —'Are we to acquiesce in England's possession of one-fifth of the globe, with no title-deeds, no claim, except priority in robbery?' (Cramb, *Germany and England*, p. 106). It is true that we have a large empire of colonies and dependencies, and that France has a considerable empire of the same kind, while, Germany's share appears to be small and inadequate. This hunger for possessions on the earth's surface is of comparatively recent growth. It has been steadily increasing during the last five-and-twenty years. It should be remembered that Bismarck did not desire colonial expansion. That was one of the points on which he differed from the young Kaiser. It is instructive to follow the process of development. The first thing that Germany desired was unity. It had been handicapped in the past by its territorial divisions. It was a very legitimate and worthy aim to get rid of these divisions. The work was done in a masterful and impressive way. It was only natural that with the consciousness of unity there should come also a consciousness of strength, and the desire to assert that strength in paying off old scores and establishing a German Empire on firm foundations. Hence the Franco-German War, from which Germany seemed to have gained much that it wanted. But it very soon came to be disappointed with the result. France recovered with remarkable and unexpected rapidity and still continued to be a formidable rival. The determination gradually grew to fight out this battle again and the next time—this time—to fight it to a finish. There is abundant and overwhelming evidence of this determination. General von Bernhardi lays it down in plain words:

'In one way or another we must settle accounts with France if we are to gain elbow-room for our own world-policy. That is the first and most absolute requirement of a sound German policy; and inasmuch as French hostility is not to be removed once for all by pacific means, that must be done by force of arms. France must be so completely overthrown that it will never get in our way again.' (*Der nachste Krieg*, p. 144; *E. T.*, p. 105.)

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If that is not sufficiently clear, another passage will make it clearer :

'As in 1870-71 we forced our way to the coasts of the Atlantic Ocean, so this time too we must aim at a thorough conquest in order to possess ourselves of the French naval ports and to destroy the French marine dépôts. It would be a war to the knife which we should have to fight out with France, a war which—if it succeeded—would crush for ever the position of France as a great Power.' (Ibid., p. 187 ; *E. T.*, p. 165.)

The destruction of France was to be only a stepping-stone to our own. The stress laid on the possession of the French naval harbours was significant. They were certainly to be used as a base of operations against ourselves. We, too, were to be crushed, by sea as well as by land.

Our statesmen have, from time to time, made proposals for naval disarmament or at least reduced construction. But, however well intentioned these proposals may have been, they were only irritating to those to whom they were addressed ; because they always went upon the assumption that we should retain our relative superiority—in other words that we should keep the command of the sea ; and it was just the command of the sea which the Germans were resolved to challenge. They did not say so in so many words ; but that was what they meant. It was only a question of time.

The present war is the outcome on the part of the Germans of an immense and deep-seated consciousness of strength—a consciousness of strength, not only actual but potential, and even more potential than actual. It was not only that they knew that they had the big battalions ; that they knew that these battalions were admirably drilled and organized ; that they knew that the whole nation was fully prepared for war. It was not only this—but they also knew that the nation had the spirit and the courage, the energy and the resolution for war. They knew that it was prepared to make enormous sacrifices. They meant to show the whole world what they could do ; and what they would do in the way of brilliant achievements after the war was finished—when the German flag floated alone over the ruins of an independent Europe.

It must be confessed that there was a certain grandeur in these ambitions. They rested not only on the consciousness of strength but on the consciousness of virtue—the consciousness of possessing a particular group of warlike virtues—the stern self-discipline, the

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thrift, the persistence and self-devotion, which had raised Prussia in spite of her poor and barren soil to be the foremost of German states, and which just a hundred years ago had animated the German Army in the great War of Liberation from the Napoleonic tyranny. The Germans think—and not wholly without reason—that neither we nor the French, in our acquisition of empire, have shown virtues such as these

When they speak of 'the justice of their cause', that is what they mean. They think that we stand in their way, and prevent them from obtaining that which is their due. They think that we are decadent, and enervated by long peace; and they are determined to wrest from us this empire of which we are not worthy.

That is our enemies' case—not what they say on the surface, but what they really think in their hearts As I have said, there would be something grandiose about it, if we could grant the assumptions on which it is founded. But I need not say that we utterly refuse to grant them Might is not right, or in any true sense the foundation of right. We believe that this war is a great and grievous wrong in the sight of God and in the sight of man. We believe that it is not only a great and grievous wrong but also that it is a huge miscalculation. We believe the Germans will find that they have to some extent misjudged themselves, and that to a yet greater extent they have misjudged other nations. But all this remains to be put to the test, and is in the hands of God. In the meantime our first duty is to weigh calmly and to try to understand.

There is other work to be done besides that of our sailors on the sea and our soldiers in the field. There are many and great problems that press upon us more urgently than ever before. And those of us who are called in any degree to deal with them will need hardly less than the fighting line the continual help and guidance of Almighty God.

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Does the Present War Indicate the Collapse of Christianity?

By the Revd. Mr. EDWIN GREEVES.

IT is not, we think, surprising that such a question should arise at the present time in the minds of some who are not believers in Jesus Christ; even among those who are, anxious questionings have been raised, and not a few have felt constrained to examine afresh the foundations of their faith.

It is not proposed to attempt in this article anything like a detailed reply to the statements which appeared in an article entitled, "The War and the Collapse of Christianity" in the *Hindustan Review* for December 1914. It seems better to the writer to take up some of the leading aspects of the whole question and calmly to strive to reach those conclusions on the subject which a reasonable and fair consideration of the facts of the situation lead to.

One of the first questions which naturally arises is,—Is Christianity in any sense responsible for the War? Or it may be asked,—Has Christianity failed to prevent the War under circumstances in which another religion might have been expected to succeed? Once again, we may enquire,—What do we mean when we use such a phrase as "the collapse" or the "failure of Christianity." Do we mean that it has failed to secure its acceptance, or do we mean that when it has been accepted and obeyed it has failed to fulfil the promises which are explicitly or implicitly contained in it!

1. As to whether Christianity is in any measure responsible for the War there can be but one answer. No one would, we believe, venture to assert that it was. Neither in the teachings of Jesus Christ, nor in those of the Apostles who sought to interpret their Master's teachings, are there to be found any passages which urge Christians to go to war, on the other hand again and again and again are precepts laid down which, if fully obeyed, would make war impossible. The whole trend of Christian teaching is to the establishment of righteousness and peace and brotherly love. The writer of the Epistle to the Hebrews well summarises the New Testament teaching in the sentence, "Follow after peace with all men." (Heb. II : 14.)

2. Closely allied to the last question is the further one,—Does Christianity fail to prevent war under circumstances where some other religion would succeed? Clearly those countries which are nominally Christian do not enjoy the monopoly of war. Non-Christian countries are by no means immune from the occurrence of this calamity.

It is not many years ago that Japan was involved in a war of a most serious nature. This fact is not adduced in the way of reproach, far from it, it is simply brought forward to shew that the fact of a nation not being

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a Christian nation does not secure it from the ravages of war. Take China again : how frequent and disastrous have been the wars which have raged in that great country. Looking nearer home, let Indian history be studied. Has India been free from wars ? Were wars fewer before the British Government was established ? Wars have been waged in this land by peoples professing Islam, by those professing Hinduism and by those professing Christianity.

The simple fact seems to be that men go to war because they are men. We are not now discussing the question of " jihad " but it is claimed that when a nation called a Christian nation enters upon a war it has its grounds, right or wrong, in considerations which are quite outside any religious injunctions to wage war. Men, if Christian, who wage war, do so rather in spite of their Christianity than because of it.

3. It is frankly acknowledged that in touching on the two above aspects of the matter we have not come to close grip with the real problem facing us. That problem is,—Has not Christianity failed to save the nations which profess Christianity from the curse of War ! Here arises the further question,—Who is responsible for the failure, the Founder of Christianity, or those who profess to be His disciples ?

Before attempting to discuss this there is another aspect of the subject having points of vital moment, to which we may direct our attention. Are we prepared to take the position that war is not under any circumstances justifiable ? As readers of this paper will know, there is a sect of Christians, called Friends or Quakers, who do take this position. Accepting the words of their Lord quite literally they maintain that violence, either for taking or for resisting, is not right, and that it is better to suffer wrong, even to suffer unto death, than to resist by force. All honour to those who having taken such a position maintain it, not only theoretically but when faced by the actual facts. The Quakers have stood for the " Peace " principle, they stand for it still. John Bright was one of the very distinguished public men who contended for these principles. There are others, however, who claim to be disciples of Jesus Christ, who do not accept this position. They contend that the Lord's injunctions are not always to be interpreted in their bald literalness but accepted in their spirit, and applied according to varying circumstances. They would argue (rightly or wrongly) that *not* to resist evil would involve a real wrong against the evil-doer himself as well as against the person injured. While deprecating any spirit of revenge they urge that when men commit wrongs against their fellowmen the effort *ought* to be made to restrain them, by the method of argument and the appeal to conscience in the first place, and should these fail, then force should be used. As lunatics are to be confined in an asylum to prevent them doing further injury, so measures are to be taken to prevent criminals pursuing their criminal courses. Those who take this position maintain that the exercise of forceis, at times, not only justifiable, but a solemn duty.

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Let us take an illustration or two to see how the principle works. Suppose a body of dacoits should attack a homestead, and it is known that if they are successful in their efforts they may not only loot the property, but murder the men of the household and violate the women. Is it justifiable to forcibly resist such an attack, even though some of the dacoits may be slain in the resistence? Or again, suppose a robber band to have carried off spoil and prisoners, holding the lives of the prisoners cheap, and equally cheap the virtue of their wives and daughters. Would others be justified in attacking such a band of robbers, and seeking to rescue the prisoners, even though bloodshed should be involved?

In these illustrations we have the very principles brought before us which are involved in war. Whether the number of the marauders be ten or a hundred thousand it does not affect the principles. There are occasions conceivable, moreover, when the proverb "prevention is better than cure" may apply.—Occasions when there are good grounds to anticipate an attack and prevent it.

The whole subject is one of enormous difficulty Much care is necessary in establishing principles, and perhaps still more in applying them. How many wars may have been waged which were fermented by misunderstanding. Misapprehensions arise, there are anticipations formed on no reasonable grounds but begotten of fear. Men often also deceive themselves, and try to deceive others, putting forward as the justification of their conduct motives which are not the *real* motives.

Let us now get back to the main point and ask ourselves whether we are prepared to deliberately take the position and consistently maintain it that war is under no circumstances justifiable.

At the present time, the question presses upon us in a very concrete form. It is certainly clear that *all* the European countries now waging war cannot be in the right. But does the fact that this war is raging with such terrible severity prove that Christianity is a failure, that it has collapsed? It must be confessed that Christianity has not triumphed. Why? One partial answer is this, that it rests with every man whether he will accept Christ as his Master or not. *Nominal* acceptance does not by any means necessitate actual obedience and there can be no true discipleship where obedience is not rendered, but in Christianity as well as in many other religions there are men who bear the name but not the character of the religion with which they formally identify themselves. If it be asserted that Christ has failed to bring into His obedience all the inhabitants of all the countries of Europe it must be frankly admitted that this is so. The possibility of such failure was always clear to the mind of Christ. His Kingdom was not to be established by force, and though He invited men to follow Him, nay, *commanded* them to do so, yet he always made it clear that such discipleship was a matter of choice for each man, there was no Divine overbearing power which left men helpless in the matter. Christ's lament over Jerusalem perhaps applies to all times, "How often would I have gathered

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thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

Our position is that Christ can save men from war and from all evil if they will let him do so. The Bank of Christianity has not failed but there are many who have applied to open an account but never made any deposits. All who have invested in this Bank will find its credit good. They shall receive their own with interest. Those complain of its failure who have never trusted in it. They have deposited nothing; Can they expect to receive anything from it? The sad business is that they who have no personal concern with the Bank see those bankrupt whom they took to be shareholders, shattered and ruined, and do not take account of the fact that these people had no deposits in the Bank at all. The statement is ventured that there are hundreds of thousands at this very time proving that Christianity is their main comfort and stay, and is saving them from the demoralizing and brutalising effects of the war. Back of this whole war lies the fact that Christian principles have been slighted, and the Master's injunctions spurned. The state of Europe largely rests on the lamentable fact that men have not yielded their loyalty to the Saviour of Mankind. Let the matter be also considered that the redeeming features evident at this time of such stress and strain are those which are due to the influences of Christianity.

It is not the desire of the writer to attempt to take upon himself the responsibility of trying to trace the causes of the war, and to apportion blame in the matter, but reference to one or two crucial features of the situation may be ventured, as bearing on the question before us. If the responsibility of being the cause of the war rests with Germany, we may trace many of the grounds of this, *not* to Christianity but to that which is directly contrary to Christianity. Take a remarkable—lamentably remarkable—book which recently appeared, General F. von Bernhardi's "Germany and the Next War". We do not remember ever to have read a more distinctly anti-Christian book. It is not a professed attack on the New Testament or on Christ, but is saturated with teachings which are diametrically opposed to the letter and the spirit of Christianity. The individual is of small moment, the State is all in all. To think of, or strive for, Humanity is feeble sentimentality, to pretend such a thing is twaddle and hypocrisy. Let the State seek its own development and expansion; in the pursuit of this the rights of others are to be ignored and trampled on; treaties are of binding force only as long as they are favourable for the State who has been a party to signing them. War is the instrument above all others by which the Nation is to achieve its greatness. This writer is only one of many. Professor Cramb in his "England and Germany", after a long residence in Germany and a close study of its literature has endeavoured to set forth the German standpoint. According to those who count for most in moulding the policy of the nation it is not Christianity which is to mould that policy but something far different. If the book be at all a fair delineation of the State of affairs

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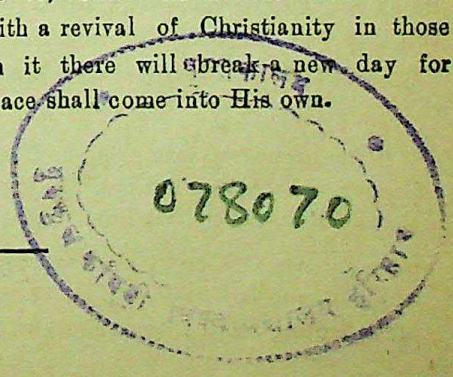
in the Nation which existed before the War broke out, then, it is very certain that many of the leaders of the people were intent on brushing aside Christianity and returning to a development on lines which are distinctly non-Christian. If the failure of Christianity means failure to win men's loyalty to it then it has failed with not a few in Germany, and especially with some who have championed the war movement.

BUT Christianity has not collapsed. In spite of men's perversion of the Gospel and all their disloyalties and revolt, Christianity is working as leaven and there are countless illustrations which might be produced to shew that the world is the better and nobler for the influences of Christianity which have proved effective in the lives of men and the councils of nations.

What, it may be asked, is the meaning of the great outbursts of loyalty and enthusiasm which have stirred India during the last few months? What is it which has rallied to the mother country her distant colonies? Is it not the belief that the war into which Great Britain has been drawn is in the interests of truth and righteousness, the maintenance of pledged word and the championship of the weak and the wronged? These do not spell failure. Let it be considered how much Christianity has to do with those principles and with that conduct which has compelled the sympathy and devotion of so many at this time.

There is no glorying in war, there is profound sorrow, and humiliation in the hearts of thousands of Christians in these days of perplexity and anxiety, but it may be safely asserted that all that stirs the imagination and thrills the blood as the endeavour is being made to secure the world's good is the outcome of that very spirit of Christianity which proves its effectiveness and its glorious possibilities in so many ways. What it can accomplish when men yield to it their entire obedience the world has yet to see.

The horrors of this war are beyond the reaches of our imagination. BUT what would they be were all the restraints of Christianity removed from the world? Christianity has not collapsed, nor do those who really have faith in their Lord believe that there is any danger of its collapsing. The writer's personal conviction is that in the days to come when the War is over there will be many searchings of heart in the countries of Europe and a return to the teachings of Christianity which men have been drifting away from. Men's want of faith in, and obedience to, Christ lie at the back of this war. The hope is entertained that with a revival of Christianity in those places where men have departed from it there will break a new day for Europe, and Christ as the Prince of Peace shall come into His own.



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Women and Buddhism.

By Miss E. M. WHITE.

THOUGH Siddhattha Gotama, the Buddha, the Enlightened One, lived in India, the religion he founded does not flourish in that country, but chiefly in Siam, Burma, and Ceylon, while in parts of China and Japan it forms a secondary religion to Confusianism and Shintoism. As Margaret Noble says, * "Never was there in India a religion known as Buddhism with temples and priests of its own order. There was a tendency towards popularising truths that had previously been regarded as fit only for the learned, and an immense unofficial enthusiasm for a towering personality, and for the interpretations which were identified with him." Perhaps this fact partly accounts for the different positions held by women in Burma and India.

Buddhism is a religion of negation, of resignation rather than acceptance, and in this fact lies the explanation of its attitude towards women. It does not revile them, as so many of the Christian fathers did, but it advises withdrawal from their danger, at the same time acknowledging that the danger arises from no fault of theirs. The "Four Truths" illustrate that the Buddhist does not think the ideal life lies in meeting and realising all experiences on as high a plane as possible, but in avoiding, and separating from them, meeting and realising them if possible, on no plane at all.

"This is the sacred truth of suffering : birth is suffering, old age is suffering, sickness is suffering, to be united with the unloved is suffering, to be separated from the loved is suffering, death is suffering, not to obtain what one desires is suffering, in short the five-fold clinging to the earth is suffering.

This is the sacred truth of the origin of suffering : it is the thirst for being that leads from birth to birth, together with lust and desire which finds gratification here and there ; the thirst for pleasures, the thirst for being, the thirst for power.

This is the sacred truth of the extinction of suffering : the extinction of this thirst by complete annihilation of desire, letting it go, expelling it, separating oneself from it, giving it no room.

This is the sacred truth of the path which leads to the extinction of suffering : it is the sacred eightfold path, to wit : Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought, Right Self-concentration.†

The Buddhist Kunula, the great Asoka's son, whose eyes have been torn out says :

"Those who cause me pain ; and those who cause me joy, to all I am alike ; affection and hatred I know not. In joy and sorrow I remain unmoved, in honour and dishonour, throughout I am alike. That is the perfection of my equanimity."‡

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* In *The Web of Indian Life*. Page 161.

† From Oldenberg's *Buddha*.

‡ Oldenberg, *Buddha* p. 298.

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There is a kind of internal cheerfulness in this, but it is not complete living. In fact it is to be doubted whether any religion which regards natural instincts and health and happiness with suspicion, as do certain aspects of Buddhism and Christianity, can conduce to the ideal life towards which Humanity is slowly progressing. The right direction and use, not the annihilation or ignoring of human forces and desires should be the aim.

Buddhism may be taken to mean the precepts and sayings of the Buddha, together with the institutions, customs and writings, that have gathered round his name. His sayings concerning women are not many, and only to monks does he counsel avoidance of them. When his cousin Ananda, one of his disciples, asks him—

"How are we to conduct ourselves, Lord, with regard to womankind?" Buddha answers, "Don't see them, Ânanda."

"But if we should see them, what are we to do?"

"Keep wide awake, Ananda."

This, however, was advice for those who had left the world. Lay adherents were enjoined to treat women with respect, and the duties of either sex were given equally. On being asked "what is the best boon," Buddha is reported to have given among many other "best boons":—

"Attendance on mother and father, cherishing of child and wife.

"And an untroubled calling: this is best boon."

In the rules for husbands and wives it will be noticed that no obedienc is demanded from the wife. Husbands are admonished to be faithful to their wives, to cause them to be honoured, and to give them suitable ornaments and clothes. Wives are bidden to be chaste, to order their households aright, to be thrifty, and to show skill and diligence in all they have to do. But Buddha himself, like the Christian Paul, thought that unmarried life was the better part. "A wise man" he says "should avoid married life as if it were a burning pit of coals" * And again, "Full of hindrances is married life, defiled by passion. How can one who dwells at home live the higher life in all its purity" † It is best then, according to Buddha, not to marry, but if one does so, then respect and faithfulness are due from each to each.

When the order of monks or mendicants was first established, Suddhodana, Buddha's father, begs that none may be admitted into the brotherhood without his father's and *mother's* permission, thus showing that the children belonged to the mother at least as much as the father. ‡

Women as well as men can attain Arahatship § (saintship) and among the Canons ‖ of Buddhist literature are some poems of joy and victory, known as *Stanzas of the Elders* wherein is celebrated the attainment of seventy-three women as well as one hundred and seven men to this high level during the lifetime of Buddha. Many women, some rich, were benefactresses to the early Buddhist communities, and one of these, Visâkhâ, is thus praised by Buddha:

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* Dhammik—Sutta 21.

† Terigga—Sutta 47.

‡ Of the present law of England on this point.

§ Cullavagga I. 1. 3 4.

‖ The Tripika or Three Baskets, collected some years after Buddha's death.

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"Who gives food and drink with generous readiness,
The follower of the Holy One, rich in virtues,
Who, without grudging, gives gifts of the reward of heaven,
Who puts an end to pain, is ever intent on bringing joy,
Obtains the reward of a heavenly life.
She walks the shining commendable path,
Free from pain, she joyfully reaps for a very long period,
The reward of good deeds in the happy realm of heaven above."

And of another woman whom he visited and from whom he accepted the gift of a mansion for his Community, he said :

"This woman moves in wordly circles and is a favourite of kings and princes; yet is her heart composed and quieted. Young in years, rich, surrounded by pleasures, she is thoughtful and steadfast. This indeed, is rare in the world. Women, as a rule, are scant in wisdom and deeply immersed in vanity ; but she, although living in luxury, has acquired the wisdom of a master, taking delight in piety, and is able to receive the truth in its completeness."

Buddha was the first to affirm that true enlightenment, *i.e.*, the knowledge of the highest path leading to saintship, was not confined to Brahmans, but was open to all the members of all the castes.* This would logically include women, but he did not at first see that he should admit women to his order. Most of his disciples had a decided antipathy to his doing so, and it was some time after the mendicant monks were instituted that he could be persuaded to found a corresponding order of nuns. This is said to have been due to the solicitations of his foster-mother and his wife. With reluctance he consented, and even then made rules which subjected† the nuns to the monks, and restricted them far more than their brother mendicants ; the nuns, for instance, were to go to the monks to confess and to hear the preaching of the sacred word, though some nuns preached as well. But though women joined in less numbers than men, yet the order of nuns flourished and lived ; and the prophecy reputed to Buddha, that in consequences of admitting women to the order, the Law be forgotten in 500 years, ‡ has not been fulfilled. Later on it will be seen that nuns were responsible for much in the practice and propagation of Buddhism, and for the book in the Buddhist Canon, before alluded to, called *Therigatha or Stanzas by Female Elders* which contains :

(*a*) The religious experiences of the authors.

(*b*) Summaries of allusions, metaphors, and striking expressions contained in other books.

(*c*) A romantic account of the Princess Sunredha, who renounced the world in spite of the remonstrances of her parents and lover.

As a kind of appendage to monks and nuns proper, lay brothers and sisters were admitted, who were called servers, and whose duty it was to minister and

* Monier Williams, *Buddhism* Chap. IV.

† *e. g.* A nun has to bow reverentially before every monk, rise in his presence and duly honour him. No nuns are allowed to live alone, though monks are. In no circumstances is a nun to revile or scold a monk.

‡ Cullavagga X I. Though this remark is quoted in nearly all accounts of Buddha and Buddhism, later scholars do not think that it was in the least likely to have been made by him.

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provide for those who had given up the world. For this they obtained much merit, and they, unlike the medicants (monks and nuns) were not bound to chastity and poverty.

Thus, to Buddha, women were a secondary consideration, (but that statement does not imply any disrespect or animus on his part) and his regulations and precepts were established mainly for monks. But he said nothing against women, and very few of his followers did. The most famous of these was King Asoka who lived in the 3rd century B. C. and who issued proclamations to be carved on pillars inculcating peace, mercy and morality. He also sent Buddhist missionaries to various districts; and his son, Mahinda, was given a special mission to Ceylon. Here a monastery was built, and as some of the king's female relations wished to become nuns, Mahinda sent for his sister, Sanghamitta, who came and preached to many disciples. She and her nuns had brought with them a branch of the sacred Bo-tree which was planted at Anuradhapura and is still growing; it is perhaps the oldest historical tree in the world (about 2,200 years old!) At the Council of Patna, Asoka caused the rules of the Buddhist Order to be rehearsed and settled so that "honourable monks and nuns may constantly learn and reflect upon them, and so the laity of either sex."* In one of Asoka's edicts is manifested that tolerance which is so marked a feature of both Hinduism and Buddhism, and which, in the latter case, has extended freely to the status of women. "The beloved of the gods honours all forms of religious faith—there ought to be reverence for one's own faith, and no reviling that of others."

The god who watches over and protects part of the Buddhist world † Avalokitessara, "the Lord who looks with pity on all men," has a female counterpart in the form of the goddess who is chiefly worshipped in China and Japan—the goddess of mercy. There are also five female energies or *saktis* corresponding to the five human Buddhas‡ and there are shrines in Ceylon dedicated to Pattini, a Buddhist goddess. But Buddhism is not a religion of many gods even in its corrupted forms and it is among its famous women of the past, and its present day average women that the feminine qualities Buddhism has educed or emphasised can be noted. The "quality of mercy" is pre-eminently one of womanhood as reflected by the goddess and it will be seen that the notable woman preserved by Buddhist traditions excel in helpfulness. These two characteristics seem the natural ones for Buddhist women, and in present day Burma they are not obscured or diverted by freedom.

The names which have been preserved are almost all of nuns, or lay sisters, or of those who helped them and the monks. Thus there is Khemâ, a nun renowned for her wisdom, of whom a king asks questions and receives answers similar to those which Buddha himself gave later; and there is Upacâtâ who was tempted of Maro, god of death, change and decay, to wish for joys in the after life, but who remained steadfast in her desirelessness. Visâkhâ, a rich matron of Kosala, who has been mentioned before, is another type; she gave liberal gifts to monks and nuns, and Buddha with his disciples often dined at her house. Oldenburg says of her:

> Pictures like this of Visâkhâ, benefactresses of the church, with their inexhaustible religious zeal, and their not less inexhaustible resources of money, are certainly, if anything ever was, drawn from the life of India in

* This can be compared with the Hindu Laws of Manu, which forbid women to study the Vedas.

† Buddists in general do not believe in "God".

‡ Monier Williams, *Buddhism* Chap. VIII.

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those days ; they cannot be left out of sight if we desire to get an idea of the actors who made the oldest Buddhist community what it was.

The propagation of Buddhism in Tibet was chiefly due to two princesses who built temples at Lhassa which contained wonderworking images brought by them from China and Nepal, and it has already been seen that in Ceylon the spread of the Buddhist faith was in some measure the work of women. So individual women have shed their influence over the establishment and spread of Buddhism, while the ordinary women have embraced it with their men folk and so kept it living. In general the tendency of Buddhism has been non-interference with the position of women ; there is no Code of Manu, such as in Hinduism, limiting women's activity or knowledge, and no tenets of submission to man such as in the Pauline epistles and the teaching of the Christian church, as evidenced in the marriage services of the English State church and the precepts of Roman Catholicism. The result of this is seen in the countries where Buddhism flourishes to-day. In none of these are boy and girl marriages perpetuated as in India, nor do zenanas exist, while veiled women are unknown ; wives and daughters, sisters and sweethearts, mix freely with men.

It is, however, in Burma, where the religion is purest, that woman's position has had most freedom to settle itself naturally,* and perhaps nowhere in the world is the status of woman as unrestrained as in that country, nor is so high a degree of activity and intelligence attained elsewhere as by Burmese women. Sir George Scott, who has had wide experience of the East said of them. †It is certain that the Burmese woman has a freedom and independence which no other women in the East, and very few, if any, in the West, enjoy. She can practically marry whom she pleases ; she keeps all her own property, and has an equal share of the profits of all joint property. She has exactly the same right to claim a separation as a man has, and the consequence is there are no unhappy marriages.....The women of Burma are emphatically and without dispute from any quarter, the better half of the race.

The position of women in Burma is not regulated by religion, which is regarded as an inward culture and as not concerned with the relationship between men and women ; and this non-interference has allowed that relation to become more natural, more free, more real than in most countries. When sacredotal dogma issues its "Thou shalt nots," human evolution is checked ; the prohibitions must come from a deeper source to be of valuable and permanent effect. Marriage in Burma is not a religious ceremony, but this does not imply that the marriage relation is unsanctified. The Burmese idea of marriage is a partnership of love, affection, comradeship, and when these die all is over. There is no religious bond to hold together two people who would rather be apart, and divorce is free and easy. But this privilege is but seldom used, for the knowledge that separation can be obtained makes each partner more careful in behaviour, more forbearing and enduring, and the fires of love are kept alight longer since they have to be tended. At marriage the woman does not give up her name or her property ; she wears no ring and enters into no bondage, religious, legal, social or moral. There is no inequality in the laws for men and women. "You wouldn't have one law for the man and another for the women!" a Burmese man is reported to have exclaimed in

* For an understanding account of the Burmese, see Fielding Hall's *Soul of a People*, from which much of what follows is taken.

† In a lecture to the Sociological Society.

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astonishment. There have been no bars, religious or any other kind, to the woman from making herself what she liked, and her life what she willed. Therefore she has entered into most spheres as man's equal; about half the trade of Burma is carried on by the women, who show a remarkable aptitude for it, and seem to have a much keener mercantile instinct than the men. Mrs. Chapman Catt observes:

> It was a most curious experience to discover that the women of Rangoon, the metropolis of Burma, have had the municipal vote for thirty years, Parsi, Hindoo, Mohammedan, Chinese and Buddhist women are on the electors' rolls and vote. The leader of the women is an ardent and orthodox Buddhist who gives her whole life and fortune to social work.....

With regard to religion itself the following facts in Barma may be noticed. (1) The nuns are very few in comparison with the monks; about one in one hundred is the proportion, and in Ceylon, it is even smaller. A nun is not held in such consideration as a monk by the women themselves. "We mix our religion with our lives," they say, "with our affections and our worldly doings." The Buddhist monks say: "Women do not understand, they cannot learn. Most women must be born again as men before they can see the light and understand the laws of righteousness." But it is more likely that the women instinctively see the need of work amongst others; and in their course they show a truer conception of the value of religion and of the purpose of life. One disadvantageous result of the scarcity of nuns, however, is neglect of girl's education, for monks and nuns provide the teachers. Thus there are schools for boys in every district but similar provision for girls is very rare at present except in Rangoon where there are four girls' schools. Doubtless this will be changed in time, now that education has been undertaken by the State. (2) Judging by the attendance at pagodas, etc., women are more faithful to Buddhism than men;* they carry on the torch of their religion and have great influence in keeping it alive. This is chiefly due to the greater conservatism natural to womanhood all the world over, and also to the greater instinct in woman to follow some moral ideal that is already present.

As in nearly all religions most of the original precepts of Buddhism were irrespective of sex, but unlike some other religions, convention and formulation have not rendered them exclusively masculine. Where Buddhism has had influence in assigning woman's position, it has been indirect influence, and such as to determine her position in the estimation of mankind, rather than in the outward world. The fundamental idea of Buddhism, that desirelessness is the aim, that all desire of any kind is to be suppressed, has led to its attude towards women; but this attitude is held by the monks only, and the Buddha's answer to those who asked him what conduct he prescribed towards women for those who have left the world amounts to, as has been already seen, "Avoid them."

And the Blessed One said: Guard against looking on a woman...have no conversation with her. If you must speak with her let it be with a pure heart..... The power of lust is great with men, and is to be feared withal.....Lust beclouds a man's heart when it is confused with woman's beauty, and the mind is dazed..... therefore I say restrain the heart, give it no unbridled licence.

But in Buddhism there is no hint of laying the blame on women, and if he could be sure that his desire towards women was dead a monk might see them as much as he liked. The desire is the enemy, not the woman; as the Burmese say,

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* Compare the attendance of women at Christian churches.

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if a person is giddy when looking down on a precipice he does not blame the precipice. Man's own nature, which is not necessarily evil, is the cause. And in the recognition of this truth there is more logic and better taste in Buddhist writings than in Christian ones where the Fathers bitterly rail on women for men's passions.* However, in that Buddhism advocates the suppression of all desires, passions, and wishes, it is anti-sexual, and therein depreciates what can become high rapture and inspiring influence to humanity. By belittling sex it belittles man and woman, but more especially and obviously woman. It has been a mistake from the beginning of time, with some religious souls that the senses are evil, physical joys are to be shunned, and the instincts of human nature must be crushed. But it is restraint and guidance, and the creation of a noble aim that are needed rather than foolish prohibition. Want of self-control, and the harming of others are wrong; health, mastery, temperance are right.

Yet in spite of Buddhist injunctions and resignations and denials, there is in Burma no conventional or insincere affectation by women, as is so widespread in the West, that passion is alien to them; their very freedom has allowed their capacity for love to express itself in strength. In fact, one who has lived among them says: †

"Sometimes I think they would be happier if they could love less; if they could take love more quietly, more as a matter of course, as something that has to be gone through, as part of a life's training; not as a thing that swallows up all life and death and eternity in one passion.

And perhaps in this bursting of passion from the bonds of religious precept is seen the truth that a religion, *as such*, has but a small influence in moulding the relations of the sexes, or in settling the status of woman. No one religion such as Hinduism, Christianity, Islam or Buddhism elevates or degrades woman. Particular religions have their share of undoubted influence, but geographical conditions, climate, exigencies of daily life, and above all, the instincts of humanity have also their share. Men and women themselves primarily decide their relative spheres, consciously and unconsciously. That religion is but one factor is seen in the comparative ease with which a case can be made out, by quoting "texts" etc., to show that Buddhism or another religion, have either raised or suppressed womanhood. Not texts and writings but customs, institutions, legends and poems indicate and determine woman's place; and these factors are obviously of human origin and development. Human desires and passions, human restraints and mistakes, human weaknesses and failures, human courage and strength, human aspirations and achievements finally make human character and environment.

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* Notably Augustine, Tertullian, Clement of Alexandria, Gregory of Nyzantium, etc.

† Fielding Hall in *The Soul of a People*.

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The Sultans of Turkey: Their Empire in Europe.

By Dr. ALBERT BUSHNELL HART.

Professor of Government at Harvard University.

ASIATICS *in Europe*. In the palace of the English Layard family in Venice used to be one of the world's great portraits—the Sultan Mohammed II, painted by Gentile Bellini. It was contrary to Moslem law and custom to make a likeness of a living person; but the potentate wished it, and the artist accomplished it. The Occident had begun to soften the rigor of the Orient.

We Western nations, in the midst of our prosperity, our education, our popular governments, our railways, our steamships, our engines of war, look down upon Asiatics as weak, effeminate, inferior, declining. Did not the Portuguese break in pieces the Malay power of the East? Did not the English march to and fro through India till they had conquered the whole? Did not the French in 1860 show their civilization by aiding in the sack of the Winter Palace? Have not the Russians tamed the intractable Turkomans and the Khanates of Central Asia? Has not the United States mastered the Philippine Islands? When has a large and well-supplied force of Europeans been driven from the field by an Asiatic army.

Many times, scores of times, as recently as the Russo-Japanese War of 1905! All the way from Mukden to Châlons, which is near the present battle line of Northern France, are scattered battlefields where crows have feasted on the best blood of Europe. One horde after another has poured out of Central Asia and pushed westward, often spending years on its gory route. The empire of Alexander the Great, the Roman Empire, the Greek Empire, the Russian Empire, the Bulgarian and Servian Empires, have been attacked, conquered, and agonized by Asiatics. If the Chinese had the military ardour and ambition of the Germans or the Belgians, Europe might again have to meet the shock of that Asiatic onset.

That is one side of the intercontinental relation; another side is the spread of Asiatic culture into Europe. Who built the first cities, raised the first regular armies, invented an alphabet, trained physicians, studied the stars, built irrigating canals, erected gorgeous temples, founded state religions, set up governors over

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conquered provinces, wrote books, and made libraries? Asiatics were the pioneers in every case. It is not an accident that the three big vital, advancing religions of the twentieth century are all Asiatic in origin. Buddhism started in northern India and has spread eastward to Japan; Mohammedanism, proceeding from Arabia, has overrun at one time or another considerable parts of Asia, Europe, and Africa; Christianity developed in the ancient Semite race of the Jews, and the Gospels are full of allusions to Asiatic scenery, dress, industry, and social customs. Christian missions are only returning to Asia part of the enlightenment that originally came from that continent. Asia taught Egypt, Egypt taught Crete, Crete taught Greece, Greece taught Rome, Rome taught the world—and there we are!

Turks in Europe. This contrast between the destruction and the enlightenment which have both come from Asia is due in great part to the existence of two types of Asiatics. From India, from Arabia, from Asia Minor, have come streams of intellectual life. From Mongolia and Turkestan have been projected those hordes of barbarians who for ages afflicted Europe and who still possess the city of Constantinople and a little territory covering it. The Western world needs to ponder how it came about that wandering nomads, without any wealth except their horses and their cattle, with no arms except what they could make with their own hands, should again and again have overthrown the armoured hosts of Europe, defended by the Western armies, by thick walls, strong castles, rich and populous cities, chariots, and war engines. The Huns, the Avars, the Mongols, the Seljuk Turks, and the Ottoman Turks threw themselves upon their enemies with a dash, a ferocity, a drive, which broke through the frontier defences of Europe as though they were pasteboard.

These untamable Mongol horsemen could not only conquer, but hold territory; that is why for a hundred and fifty awful years Russia was under the Mongol yoke; why the Hungarians still hold the lands which their Asiatic forefathers conquered a thousand years ago; why the Turks established their Empire first in Asia Minor and then in Europe. But till about the year 1300 the Greek Empire of Byzantium was a fortress which withstood the nomads. It is fashionable nowadays to sneer at that Empire, which was the direct successor and continuance of the old Roman Empire. To be sure, the emperors impaled their subjects, and the mob of Constantinople tore emperors to pieces; nevertheless the

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Empire for a thousand years held together against the unceasing assaults from the East. The Seljuk Turks took possession of the Arabian Empire, were converted to Mohammedanism, and accepted Arabian civilization. Then about the year 1300, just as the Moguls were beginning to lose their hold on Russia, arose the Ottoman Turks. Travelling into Asia Minor a long way from Constantinople eastward by rail you reach El Kischehr, a tame little town, which, nevertheless, was one of the cradles of Ottoman power. The tale is that about sixty horsemen, remnant of a defeated tribe, escaped to that region, accepted Othman or Oshman as their leader, received other refugees and renegades, and thus, without knowing it, founded the Turkish Empire. A considerable part of these recruits were not Turks at all, and there is no evidence that they ever received reinforcements from the region, thousands of miles to the eastward, whence the original Turks came. Whatever the elements of their little commonwealth, they spread westward, crossed the Bosphorus above Constantinople, conquered the centre of the Balkans, and in 1365 made Adrianople their capital. By this time they had taken on the aspect of an organized state, and it is almost humourous that they had to defend their little Empire against savage Mongol hordes.

Turkish Conquests in Europe. Possibly, if such an Asiatic state were to begin to grow to-day in Asia Minor, all Europe would recognize the danger and unite to crush it. In that period of clash and confusion, when the great European states were as yet not completely formed, the frontier was left to defend itself. The result was that on May 29th, 1453, while the Portuguese were trying to find a way to Asia around Africa, the Turks opened the straight road to Europe through the capture of Constantinople. It is a ghastly thing to remember! The city walls still stand, much as they were left after the conqueror Mohammed rode through the breach into the city and delivered it up to his soldiers. The anguish and peril of the population of the city were hardly more than will be suffered if Paris or Vienna fall a few months hence, but the loss of Constantinople meant the breaking down of the line of European defence.

For the first time in the history of Mongol invasion in Europe, a great empire was carved out of European territory. Within a few years the Turks conquered the whole of the Balkans, Greece, and the Greek islands, where they all but extinguished the remnants of old Greek civilization. They were the first of their race to learn seafaring, and contested the Mediterranean till, in the time of the Great

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Louis XIV, Moliere makes a dramatic incident out of the supposed fate of the young man who trusts himself on board a Turkish galley. Having firmly established an empire that reached eastward to Persia and the Red Sea, northward to Mount Ararat, and west to the Adriatic, they pushed straight northwestward. The Servian Empire was smashed at Kossovo in 1389; the Hungarians were conquered at the second Kossovo in 1448, and again at the mournful battle of Mohacs in 1526; and the Turks twice all but took Vienna.

These conquests were due to the excellent Turkish armies and military system, which were for a time the most efficient in the world. The Turks were by tradition splendid horsemen, and they developed the renowned infantry of the Janissaries. They had the best artillery of their time, and the best system for provisioning their armies. They fought under their Sultan's eye. The rewards of success were honors, riches, Sultan's daughters in marriage, the governorships of provinces. They were strong in the open field, adepts in sieges, and a legion of devils to non-combatants.

List of the Sultans. Few of the Sultans, except Mohammed the Conqueror, are now known to the West, but the list brings out some striking facts with regard to the Turkish ideas of monarchy:

1.	Mohammed II (the Conqueror) ...	1451—1481	
2.	Bayezid II (son)	1481 1512	
3.	Selim I (son)	1512—1520	
4.	Suleiman I, "The Magnificent" (son)	1520—1566	
5.	Selim II (son)	1566—1574	
6.	Murad III (son)	1574—1595	
7.	Mohammed III (son) ...	1595—1603	
8.	Ahmed I (son)	1603—1617	
9.	Mustafa I (brother) ...	1617—1618	(declared incompetent.)
10.	Osman II (nephew) ...	1618—1622	(dethroned by Janissaries.)
11.	Mustafa I (returned) ...	1622—1623	(abdicated.)
12.	Murad IV (son of Ahmed) ...	1623—1640	
13.	Ibrahim (brother) ...	1640—1648	(dethroned and murdered.)
14.	Mohammed IV (son) ...	1648—1687	(deposed.)
15.	Suleiman II (brother) ...	1687—1691	
16.	Ahmed II (brother) ..	1691—1695	
17.	Mustafa II (son of Mohammed IV)	1695—1703	(abdicated.)
18.	Ahmed III (brother) ...	1703—1730	(deposed.)
19.	Mahmud I (son of Mustafa II) ..	1730—1754	
20.	Osman III (brother) ...	1754—1757	
21.	Mustafa III (cousin) ...	1757—1773	
22.	Abd-ul-Hamid I (brother) ...	1773—1789	
23.	Selim III (son of Mustafa III)...	1789—1807	(dethroned.)

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24.	Mustafa IV (son of Abd-ul-Hamid)	1807—1808	(assassinated.)
25.	Mahmud II (brother) ...	1808—1839	
26.	Abd-ul-Mejid (son) ...	1839—1861	
27.	Abd-ul-Aziz (brother) ...	1861—1876	(deposed)
28.	Murad V (son of Abd-ul Mejid)	1876—	(incompetent.)
29.	Abd-ul-Hamid II (brother) ...	1876—1909	(deposed)
30.	Mohammed V (brother) ...	1909—	

Ten out of this list of thirty sovereigns have ended their reigns by a sudden and usually forcible process. Ever since 1617 the succession has gone oftener to brothers than to sons, which means that there is no well-defined rule of succession. Various Sultans have been killed by their soldiers or their slaves; and if we could go into the details of the character and lives of these rulers we should mark the downhill course of the Osman line. When, about two centuries ago, they ceased to head their armies and spent their lives in the poisonous atmosphere of the court and the harem, their Empire lost its terrific grip upon the world

Christians in the Empire. The present ruin of Turkey is due less to the Sultans than to the variety of rival races and religions within the Empire The Turks found, both in Asia Minor and the Balkans, a civilized population, with arts, crafts, commerce, religion, and education. They themselves were not business men, and they allowed the Greeks and the Armenians in their Empire to carry on trade. They wanted peasants to till their lands, and they left the Bulgarians and Macedonians on the soil With such masses of non-Turkish people, in many provinces always outnumbering the Turks, the question of religion complicated the whole system of government. The only way to unify the population was to Mohammedanize the Christians, or to exterminate them, or to let them have their own religion. Many thousands, perhaps millions, of them accepted the Prophet and the Koran. About a third of the people of Bosnia, for instance, are Mohammedan Serbs, descended from Christians. For several centuries the tribute boys (perhaps five thousand every year) were taken out of the highest Christian families, and brought up to become fanatical Moslems and Janissaries, generals, and ministers. Nevertheless, most of the Christians stood by their religious colours.

There was a moment when extermination was all but adopted as the Turkish policy. Sultan Selim, the Grim, about 1520 issued a decree that all the Christians who would not forthwith become Moslems should be slain. This, of course, was simply an extension of the doctrine which then prevailed in Christian Europe, that the prince had a right to decide what his people should believe. Under

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the absolute Turkish system there was no body to dispute the wisdom or the humanity of the Sultan's decisions. Then unexpectedly arose the Mufti, the highest ecclesiastical authority in the Moslem world, and he "recalled" the decree, for a reason which is familiar in American government, namely, that it was contrary to the higher law of Turkey.

Thereupon the Sultan gave way, and the Christians were allowed their worship. That involved keeping their churches; that involved having a priesthood; that involved schools to educate the priests; that involved the continued use of the languages of the Christians; that involved the permanence of Christian race groups inside the Turkish Empire. Greeks, Armenians, Bulgarians, Serbs, Wallachs, Hungarians, Germans, Transylvanians, profited by this decree of liberty; but in the end it meant the downfall of the Turkish Empire.

Decay of the Turks. In the process of pushing back the Turks into Asia all the neighbours assumed a cheerful part; Poles, Hungarians, Russians, Austrians, Venetians, Spaniards, and the Pope took turns at hammering the Turks. They maintained themselves only by desperate efforts, for commonly they could not safely enlist in their armies the Christian populations. The tide turned at the famous raising of the siege of Vienna in 1683. They still point out to you the "Turkish trenches" where the camp of the infidels was attacked by the relieving force from Poland under John Sobieski.

In the course of the next hundred years there were six or eight wars against the Turks, ending with a series of treaties under which the Russians and the Hungarians gained ground. During the next fifty years Greece, Servia, and Rumania were peeled off. One of the evidences of changed conditions was the massacre of the Janissaries in 1826, because they had become the Pretorian Guard of the Empire, setting up and controlling Sultans. Egypt and the four Barbary Powers on the north coast of Africa practically gained their independence. The remaining Christian subjects of Turkey in Europe were straining at their chains. Turkey seemed dissolving.

Then the concert of Europe united to prevent the "disappearance of the unfittest," which is a natural law of nations as of individuals. Fearing lest Russia and Austria should gain by uprooting the Turks from the English and French, from 1840 to 1890 protected the worst Government in Europe and kept their fellow-Christians in bondage. The Turks were cursed with

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unusually weak Sultans, and then with an abnormally strong Sultan. From 1876 to 1909 Abd-ul-Hamid II was the actual as well as the nominal despot of Turkey, and showed himself a consummate master of the art of playing off the great Powers of Europe against each other, promising reforms to the virtuous, giving valuable concessions to the unrighteous, cutting off any heads which arose in opposition or criticism—a bad man who made a naturally bad system bad to the *n*th power. When England and France showed signs of interest in the Christians in Turkey, the Sultan turned to Germany, which has for about ten years been the adviser of the decaying monarchy.

Ruin of the Sultanate.—Meantime the Christians in the Balkans were helping themselves. In 1878 the Bulgarians were set free by the joint armies of Russia and Rumania, and have ever since been a Christian state; Servia was released some years earlier; Greece was a little enlarged at the expense of Turkey; Bosnia and Herzegovina were pried off by Austria; till by 1908 the Turks had lost about half the area of the Balkans. Then came the sudden, sharp, apparently unexpected revolution of the Young Turks, carried out by Albanian officers who had been the especial favourites of the Sovereign. Abd-ul-Hamid was made a state prisoner, and for five years has lived in captivity, too weak and too despicable even to be feared.

In 1911 Italy carried off Tripoli from under the Turkish guns. In 1912 Servia, Bulgaria, and Greece joined to take Macedonia and Novi-Bazar, which lay between Servia and Montenegro. To their surprise, the Turkish power caved in, and in a few months they held all the previous Turkish provinces in Europe except the narrow district including Constantinople. This did not come about without fearful reprisals for the acts of tyranny and blood committed during the ages by the Turks. The Turkish navy was almost helpless, their army captured or dispersed; the Greek islands were occupied up to a gunshot of the coast of Asia Minor; the Asiatic side of the Empire seemed also on the point of breaking up.

Meantime the Sultanate was shifted to the inept and incapable Mohammed V, who has far less power in his own Empire than the German or Russian Ambassador. A council of the nation was summoned, and allowed to lapse because it took an interest in public affairs, and assumed that it had the right to conduct them. It was not truly representative of the Turkish people, but came nearer

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expressing the national mind than the coterie of civil and military officers who divide among themselves places in the Cabinet and military commands. At present the strongest individual in Turkey appears to be Enver Bey [now Enver Pasha], who came to public fame by killing his superior officer, Nazim Pasha, in 1913 at the door of the Council Chamber.

The future of Turkey is dark; the line of absolute sultans is impotent. From out of the complex of races in Asiatic Turkey—Turks, Greeks, Armenians, Kurds, Syrians, Arabs, Mesopotamians—it is almost impossible to make up a representative government that could hold together. The present self-designated Government has neither morals nor wisdom. The individual Turks are a fine people who have the respect and good-will of most foreigners who live among them. Though they have Asiatic traditions, the race is made up much more of European than of Asiatic elements; and the Turks who have lived in Europe are many of them Western in spirit. The trouble is that when a hundred or a million of these genuinely likable men gather together to frame a government they know none but the worst Asiatic models; and they have shown, especially during the last century, no capacity to keep peace, encourage order and industry, or educate the population either of their own race or of the subject Christian races.

In this great European crisis, involving the control of Europe and of Asia, when ships and men are moving north, east, south, and west around what is left of the Turkish Empire, the sultanate and the people are alike helpless. If the Allies are victorious, the Russians will infallibly annex Constantinople and the waterways from the Black to the Ægean Sea; if the Germans and Austrians are victorious, they will eventually build and control a railway line from Budapest to the Persian Gulf, and that will not leave much of Asia Minor. Perhaps wicked old Abd-ul-Hamid, from his prison palace on the Bosphorus, darkly looks across at what was once the Imperial seraglio opposite the Sublime Porte, the lofty gateway which has given a diplomatic name to the country. Perhaps he sees over the Mosque of St. Sophia the fingers of a man's handwriting: "*Mene, Mene, Tekel, Upharsin*"—"God hath numbered thy kingdom, and finished it ..... Thou art weighed in the balances, and art found wanting.....Thy kingdom is divided, and given to the Medes and Persians."

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A Plea for a Common Secular Religion.

By Mr. N. SUBRAMANYA AIYAR, M. A.

I do not think I am misunderstanding if I take "Christian ideal" to mean that of "service in love," which in one phrase may be taken to be the proclamation, to the world, of Jesus's undying Gospel. Now, in my humble opinion, any religion, so understood in its essence, deserves to be the secular religion for the whole world, a sort of universal religion, I may say, as distinguished from the various ecclesiastical religions which owe their distinctiveness to their varied historic settings. For what is character? Character in this context means moral virtues of all kinds. But how are they exhibited? There are, we know, the activities of thought, the activities of expression and the activities of action, or, in other words, of thought, word and deed, or the *Thrikaranas* as they are called; and a well charactered man is he who is moral or, to say the same thing, un-offending in his thought, who is un-offending in his words and who is un-offending in his acts. All definitions of character, therefore, can get materialized for purposes of fulfilment, *only* when analysed and interpreted in terms of this fundamental virtue of un-offendingness. As the Sanskirt line goes, "*Ahimsa paramo Dharma*;" the not doing of harm is the highest virtue."

But it might appear that this *Ahimsa* is a very simple thing after all, so simple that it would be silly to take any credit for it. Yes. If by *Ahimsa* is meant the refraining from *direct* harm to life or property, it is not a difficult thing for people suitably circumstanced. But this equipment of being suitably circumstanced is not the birth-right of all on earth. Further, the possibilities of harm transcend by far the bounds of gross or immediately visible injury. There is what is called *indirect* injury to the sentiments, rights or interests of others. "Preserve thyself" is the first law of being. In the play of this instinct of self-preservation, not to offend the rights and interests of others becomes at times a difficult task, especially when the environment is not favourable. Although direct encroachment on life or property is no doubt considered both immoral and illegal, indirect encroachments *i.e.*, encroachments on the *labour* or occupation of others, which, we know however, is the *supporter* of life and the *source* of property are *not* considered wrong. They are even regarded as necessary steps to progressive efficiency. If therefore *Ahimsa* on which true character must always depend should be assured, the environment has in the first place to be so arranged that a man in serving others serves himself, not merely *as* well, but *better* than in any other way. Otherwise, the *present* need for serving oneself will soon establish a smashing paramountcy over the future merit or *punyam* of serving others. Thus would

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character be endangered. To say nevertheless that self must be *sacrificed* in all schemes of meritorious life, and that that is God's ordinance may be what it is pious or saintly to say. But it does not always appeal to the reasoning of the average intellectual man. "There are many educated persons" says a modern thinker "who are greatly perplexed about the problems which science, philosophy and criticism are forcing upon them. They would of course agree that a world without God is a world in which æsthetic and ethical values are greately diminished, but they might argue that their intellectual integrity requires them to make the sacrifice. They give no option. They would ask, and with sincerity, why else should wants have been created on earth, which can be fulfilled only with difficulty and often at the cost of *others'* interests?" He may also ask in a most pleading tone, why should not happiness *without* suffering to any including self be the aim as much on earth as beyond? Now this can only be, if the service of self is recognized in actual life as needing to be looked for *through* the service of others. Such a service of self is however not selfishness. It is the looking after self without regard or with positive prejudice to other's interests that comes under the objectionable category, and no one would for a moment seek to build character on a self-interest of that kind, which in the highest degree is shortsighted. What is asked by the constructive socio-religious thinker is, can we not conceive and aim at building up a scheme of social disposition where you serve yourself *through* serving others and enjoy the benefit and happiness of that service, not only in a world that has *yet to* come, but also in the world that *has* come? May not religion lend us a helping hand in this matter? To those that believe in a God, all-powerful, all-wise, all-merciful, and all-knowing, the question unceasingly recurs, should pain be the necessary price of perfection and happiness even under the dominion of such a God? One should hope not. The family is an institution where self is served through the service of others. The husband protects and supports the wife, the wife tends and sustains the husband, in his and her own interest respectively. And is not happiness without suffering the looked-for result? This is the family organism. The physical organism, of which the human frame represents the highest type, does not teach a different lesson. May this not be the model for the social life of the human race as a whole as well as of each its parts? Can the greatest happiness of the greatest number which the science of to-day may put forward as its ideal stand approved by the sanction of religion? If the human father will not accept as his goal the greatest happiness of the greatest number of his children, it certainly cannot be that of our Universal Father.

The student of the socio-economic problems of the day knows how they are growing every day in complexity. He can well realize what a religion that would rationalize and give the seal of its higher sanction to social life based on the organismal model can now achieve. The function of religion is to say that this organismal or interdependent life is the policy ordained by the Great Maker, or in other words the policy of each unit in a group labouring

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for the interests of the *others* and thus of all the units getting served with harmony and goodwill, and *not* the policy of each struggling for *itself* and of the life of the whole being thus made one batttefield of perpetual struggle and mutual distrust. Religion MUST say it if it is to be the science that treats of the relationship of the universe as a whole to God and of the various parts of that universe one to another. But a religion to perform that function must be a science. It cannot afford to be a religion of dogma and authority only. It must appeal fearlessly to the critical mind and be a reasonable explanation of the phenomena of life and death, of good and evil, "in the same way as the attraction of the moon is universally accepted as the reasonable explanation of the tides, or the attraction of the earth, of the fall of a leaf or a stone." "The very gentlemen," says Crozier in his *Civilization and Progress*, "who teach that religion is a matter of faith, have not faith enough in their scheme to leave it without comment, trusting that, being a matter of faith, it can require no proof. On the contrary, they have filled the libraries with their bulky tomes, written to prove that their particular scheme has its analogies in nature, and is in harmony with the laws of the world and of human life. And what is this but asking you to accept it, not by faith, but because it is intellectually credible?" Of course, the power of faith during the time it lasts is greater than that of reason. Our reason would never make heroes or martyrs of us. No one is ready to give up his life for a proposition in Euclid, to have his things distrained for an affirmation about Mars or Jupiter. But the regime of faith unsupported by reason has, as shown by the history of the world, been so short and so chequered. Herbert Spencer has of course said that the growth of intellectualization in advance of moralisation has done enormous mischief. Yes. Intellectualisation means the rousing of the thinking and the enquiring faculty. And if, having roused that faculty, we jealously prevent it from approaching certain departments of daily life, say, religion and morality, the result cannot be to the advantage of the latter. It should be the object of those, therefore, who approach knowledge from the widest standpoint to place belief in the most reasonable frame-work. To say in a spirit of pure moralizing that character, as inculcated in moral laws, has a claim to man's allegiance even without a reasoned religious faith will certainly be put down by the deeper thinkers of the day as nothing but a species of current cant. The moral laws, it will be said, cannot *per se* be taken as Divine commands unlike the laws of nature for instance. For, if they be, such commands would be impossible to violate. Then, what is the basis of these laws? Mere grounds of utility will not hold for long. What does a powerful man lose, it may be asked, if he takes away the property of his weak neighbour? Where is the chance of progress through the recognised evolutionary processes of struggle for existence and survival of the fittest if, in the name of charity and philanthrophy, every weakness is to be tolerated and tenderly handed down? If, against this kind of argument, it is said that moral laws *do* represent God's commands, and that their violation though possible to man

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unlike the laws of nature, must be at his peril both in this life and in the next, it may be asked in honest bluntness, why should I be created strong and he weak, and what is more, so placed as to feel prompted by necessity to live and thrive at his expense"? If it is urged again, though in a pointless fashion, "argue however you will, breach of moral laws is sinful," the reply is readily given in words such as these :—"The abstract ideals of religion cannot dominate all the relations of life in this world where, as we know, the path of progress is through the gateway of competition. *Himsa* or harm to others, at least in the form of indirect encroachment, is inevitable in the struggle for existence. As Mr. Balfour has said in his Gifford lectures, nobody can maintain that in the struggle for existence the virtues of mercy, charity and loving kindness are to the advantage of the race from the point of view of the biologist, who studies what it is that enables one organism to oust another. Some *Himsa* therefore has to be tolerated. But I do all else. I give charity to the poor and the infirm ; I give donations to temple, church and mosque and make prayers and offerings. All this must secure for me happiness in the next world. As for the present I shall take care of myself." But as the mystery of sin and pain in the universe remains unsolved and hovers over a man, all this argumentation notwithstanding, persons are not wanting, who, more through sentiment than reason, feel that, in the activity of this world, sins *are* committed and that these sins account for our pains and disappointments. They therefore feel penitent and pray for forgiveness. And this prayer is carried on in spite of the fact, that consistently with the plan of creation with a freewill, God can only give a deaf ear to man's prayers.

Here I am reminded of the question Mr. Israel Zangwill puts into the mouth of Dr. Hal McFadden in his play entitled "The Next Religion." "Then in the next religion, there won't be any prayer?" asks the astonished doctor. And the answer is given most readily by Rev. Stephen Trame "Not in the sense of asking for favours. What favours can there be in a universe of law." Quite so. A religion that appeals to reason therefore and has the status of a regular science—where prayer however has its place—which the whole thinking world must accept as a matter of intellectual necessity can alone support the moral edifice for all time and in all its parts. In other words, if religion is not to be of academic interest merely, but to be the prop and pillar of righteous conduct among men and nations, we commit no greater blunder than to do what we in our so called freedom of conscience *are* so complacently doing, *viz.*, agreeing to differ in regard to the fundamental basis of religion. If religion is, I repeat, the truth regarding the exact relation of the universe to its Maker and of the parts of that universe one to another, there cannot be more than one basal religion in the universe, any more that there can be more than one mathematical science. In fact, this one religion must stand to the ecclesiastical religions of the world in the same way as mathematics does to Physics, Astronomy and the entire range of applied sciences. There will and must of course be these

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ecclesiastical religions. But these, we know, have had their origin in the facts of history and may teach different kinds of subsidiary doctrines and religious practices. What is meant to be emphasized here is that the underlying body of truths of every such religion must be one and one only and that those truths must explain how the differentiated universe, coming as it does from one cause and governed as it is by one power, must as between its various parts necessarily stand in a static and not casual relationship of harmonius interdependence. Such a code of religious truths, if it could be agreed upon and embodied in a graduated series of text-books, cannot only safely find a place in the curriculum of general education but may be expected to better interpret the ecclesiastical religions of the world and strengthen them in the hearts, and what is more, in the intellects of their respective adherents. On the other hand, difficulties and even dangers must be expected if, for instance, an ecclesiastical religion by itself, such a Hinduism, Christianity or Mahommedanism is undertaken to be taught in our public schools. I may refer to a book by Rev. C. F. Andrews, now of South African fame, entitled *The Renaissance in India*. It is a very valuable publication. There, I find that in his opinion, the tenet that all religions are essentially the same is so palpably incorrect that it scarcely needs refuting. I quite agree. But, if the author recognises, as I venture to think he does, the need and possibility of a religious *science* which, standing at the back of all the religions, will appeal to the intellect and to the psychic self-experience of the entire thinking world, his statement could be taken to apply only to the ecclesiastical or historical religions, which certainly cannot be the same. It cannot apply to religion in the sense of being *the* truth regarding man's place in the universe and the relation of that universe to God. In regard to this, sameness *must* be secured. It is so vital. Referring to the attempt of the Conference at Kikuyu, the *Times* said that "the circumstances of modern life, the dangers which confront the Christian faith, the new conception of the Church's organization resulting from modern historical study, the tasks which confront it both at home and in the foreign mission fields, all combine to drive home to the conscience of Christendom the shame of that disunion which robs it of much of its influence." The disunion appears to be so much dreaded that the great American millionaire, Mr. Andrew Carnegie, has offered for securing peace among the Churches of the world as much as he offered some time ago to abolish war among the nations of the earth. Let us now picture to ourselves what great good must to the world as a whole acheive, if all religions could find a common basis of agreement whereby, outside their own ecclesiastical communions, every person could belong to the same religion, could penetrate the same mystery and could teach of the same eternal world. What that unifying basal religion may be is of course a great question ; and if I have thought it out in my own humble way, I have certainly no right to obtrude it on this occasion. But I may be permitted to mention here that some reference has been made to it in the course of my general remarks on Religion in the latest Census Report of

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the Travancore State, though of course in very concise outline. In all these matters, what one may say will be credited by friends as being the result of strong convictions, and by others as the result of strong prejudices. But all that a person can vouch for is, that the views he advances have a rationale and that his fundamental position is not made void by facts which he refuses to face.

Before I conclude, may I be permitted to refer, by way of an *in memoriam* tribute to a letter I have had the privilege to receive from the late Rev. Jonathan Brierley, that regular and brilliant contributor to the *Christian World* and one of the clearest, the saintliest, the most courageous and the most wonderfully encyclopedic thinkers that I have come across. A seer in his pronouncements, he was intensely human, and was no mere scholarly visionary. In its obituary notice, the *Times* says that from all parts of the world, Mr. Brierley used to receive letters from people troubled with doubts and difficulties as to faith, and that his books influenced the preaching of thousands of his brother ministers. Writing to me he says " I read what you had written there, (meaning my Census Report) on the questions of religion and society with much interest and with a large agreement. There is clearly going on a vast movement of agreement between East and West in the deep things of religion which cannot help bringing us together in a closer accord than has ever existed before. I welcome your thoughts as a help in that direction." It is on the basis of this agreement, which, let us hope, may grow from more to more, that a scheme of religious education in schools has now to be built up and the superstructure of character reared.

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Cairo: The Capital of the New Sultan.

By Mr. C. J. RYAN.

He who hath not seen Cairo hath not seen the world: its soil is gold; its Nile is a wonder; its women are like the black-eyed virgins of Paradise; its houses are palaces; and its air is soft—its odors surpassing those of aloeswood, and cheering the heart: and how can Cairo be otherwise when it is the Mother of the World?—*The Thousand and One Nights.*

CAIRO, the romantic city of the "Arabian Nights!" The very name brings up visions of the Pyramids—though they are six miles away; glorious mosques; the Tombs of the Khalifs; El-Azhar, the ancient Moslem university; the famous Citadel of Saladin (Salah-ed-din) dominating the city; houses with wonderful carved woodwork; the Bazaars; the Coptic churches; the hoary Nile; museums of priceless antiquities; and the picturesque cosmopolitan life of the streets. Lane-Poole, in his standard work on Cairo, writes:—

It is not merely the quest of the sun that takes us to Egypt; the total change of scene, of ideas, of manners, attracts us. We are glad to shake off our stereotyped habits and conventions, or at least to see how others do without them; and this it is, as much as its picturesque confusion and its romantic associations, which lends Cairo its imperishable charm. For Cairo is still to a great degree the city of the Arabian Nights.

The history of the city does not go beyond Mohammedan times; it is an entirely Mohammedan creation; there is not a vestige of the ancient Egyptian empire within its boundaries. In the seventh century, A. D. the army of Khalif Omar under Amr vanquished the weakened forces of the Romans. Amr founded his capital, Fostat or Old Cairo, two miles south of the present site. In 969 (358 of the Mohammedan Era) El-Muizz (El-Moizz) transferred the seat of government to new Cairo. Under the dynasty of the Fatimites, to which El-Muizz belonged, Egypt prospered exceedingly. Universities were richly endowed and provided with libraries, and the greatest toleration was shown towards other creeds. The Mohammedan Khalif El-Muizz even rebuilt a church for the Christians. The country was so well governed and peaceful on the whole that even Christians were able to amass immense fortunes without danger of being despoiled or oppressed. It appears that this happy state of affairs, which lasted for over two hundred years, arose mainly as the result of the domination in religious affairs under the Fatimite dynasty of the subdivision

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of the Shi-ite branch of Islam called the Ismaili sect. This remarkable body of advanced thinkers finally lost its control after the close of the Fatimite period, but a strong branch of it, the Druzes of Syria, flourishes today. The essential teaching of these philosphers was that the exoteric doctrines of Islam are merely symbols, and that the wise man must learn the true and allegorical meaning from a real Teacher. The Quran is not the last and final word of God to man, but only a partial revelation mainly intended for the uncritical and simple intellects of the crowd. Man is the Microcosm of the greater World, and the numbers Seven and Twelve, which are written plainly in the universe and in the body of man, are keys to great mysteries.

The name Cairo is a European corruption of Masr-el-Kahira, "The Victorious"; the natives still call it Masr. Originally it included little more than the residence of the ruler and the quarters for the garrison. During the reign of En-Nasir-Salah-ed-din ibn Ayyub, the great "Saladin" who opposed the Crusaders, the Egyptian empire became a far greater power, and Cario was enlarged and beautified. Saladin combined in a unusual degree the genius for war and love for the beautiful. The Walls the Citadel, and other remains amply testify to his encouragement of architecture. After the death of his son, El-Kamil, the country was overrun by various factions, until in 1250 the Mamelukes became strong enough to establish their dynasty on some basis of relative permanency Lane-Poole writes :

> It is one of the most singular facts in Eastern history, that, wherever these rude Tartars penetrated, there they inspired a great and vivid enthusiasm for art; it was the Tartar Ibn-Tulûn who built the first example of the true Saracenic mosque at Cairo; it was the line of Mameluke Sultans, all Turkish or Circassian slaves, who filled Cairo with the most beautiful and abundant monuments that any city can show. The arts were in Egypt long before the Tartars became her rulers, but they stirred them into new life, and made the Saracenic work of Egypt the centre and headpiece of Mohammedan art.

There was a true Renaissance of the antique spirit of Egyptian art though under different conditions, and it seems actually as if some of the Pharaohs, the mighty builders of old, were re-born in the persons of the famous art-loving Sultans.

Wherever we find traces of the conquering Saracens; in Syria, Persia, North Africa, Egypt, Sicily, or Spain, we see the characteristic and individual style of architecture and ornament that should properly be called Saracenic. It was not entirely Mohammedan, for much of the finest work was produced by Copts and Greeks. The Copts are supposed to be descendants of the ancient Egyptians.

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The Mamelukes, who were originally common slaves, then cupbearers and officials to the Sultans, controlled the fortunes of Egypt for almost three centuries. The strongest rose to power, and finally to kingship. The great Sultan Ez-Zahir Beybars (1260-1277), though born a slave and, owing to a cataract in the eye, sold for only $100, was a man of extraordinary courage, force of character, and diplomatic ability. He distinguished himself in the wars against the Crusaders under "Saint" Louis of France, and seized the throne with little difficulty. Marco Polo relates many interesting particulars of his picturesque career. He built up the Mameluke empire so strongly that it survived all attacks until the Ottomans swept down upon Egypt in 1517. He built irrigating canals, bridges and causeways, established a postal service, and encouraged art. The manners and customs of the Mamelukes are faithfully depicted in the glowing pages of the "Thousand and One Nights," and the magnificent articles of luxury of this age preserved in the National Museum fully support the accounts of the splendour of the life of the wealthy classes.

After the Turkish conquest there is not much of interest in Egyptian history until the Napoleonic wars at the end of the eighteenth century, followed by the dramatic story of Mehemet 'Ali's reign Since then it has chiefly consisted in an account of the efforts to restore the former prosperity. The building of the Suez Canal and the construction of the gigantic Assuan Dam are two great outstanding events of modern times. Some of the methods of Western civilization and science were introduced by the immediate successors of Mehemet Ali, but under pressure from the holders of Egyptian Bonds the Great Powers interfered in 1876, dethroned Ismail, who had been too extravagant, and Egypt practically became a big estate with the powers as landlords. Since 1882 the country has practically ceased to be a part of the Turkish Empire, for England then established a veiled protectorate under which prosperity has greatly increased and even-handed justice been enforced.

Closely identified with the great Sultans who built them, the mosques of Cario are a perpetual joy to the lover of architectural beauty. No two are alike, and many that stand in out-of-the-way corners neglected by travellers, are full of interest. India may possess buildings equal in beauty and historical interest to those of Cario, but no other Oriental country can show anything like them in number, size, and nobility. A mosque is, fundamentally, a very simple structure, planned on the outline of the traditional mosque of Moham-

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med at Medina—a plain edifice of brick with columns of palm-trunks. Sacred buildings, as we understand them, seem to form no part of the original Mohammedan dispensation. The main purpose of the primitive mosque was to provide a walled-in enclosure for prayer. This soon resolved itself into a courtyard with a fountain, surrounded by a cloister with many rows of columns, the part towards the east being deep enough to provide shelter from the sun at all times. There is a pulpit but no altar, and frequently the tomb of the founder occupies a conspicuous position in a recess screened off from the main part of the building where there is a niche marking the direction of Mecca. The imposing domes which we generally associate with the idea of a mosque are not found in Cairo until about the twelfth century, but the great mosque of Ibn Tulûn (876 A.D.) possesses the earliest minaret. It is generally believed that the Cairene minarets of the twelfth and two succeeding centuries have never been surpassed in beauty by any other towers in any part of the world.

The earliest known mosque in Egypt is that of the conqueror Amr ; it stands in Fostat, or Old Cairo, and dates from 643 A. D. It has been largely restored on account of the prophecy that if destroyed Egypt would be lost to Islam. When Amr was setting out to attack Alexandria, which remained faithful to the Emperor Heraclius, a dove was observed nesting on the tent of the general, who gave orders that it should not be disturbed. On his return, the supposed sacredness of the spot caused him to choose it for the site of his mosque. The marble columns are spoils from early Christian churches and possibly from ancient temples.

Interesting stories are told of Ibn Tulûn, the builder of the great mosque that bears his name. The hill upon which it stands was the site of citadel and city before Saladin's majestic Citadel was thought of, and it was considered especially sacred as being the place of the "burning bush" where Moses communed with Jehovah, and being close to the Kalat-el-Kebsh, the Castle of the Ram, where Abraham is said to have caught the ram he offered in place of his son Isaac. The Sultan's palace, his race-course, the residences of his great officers, and the main fortifications were here, and, after accidentally finding a great treasure in a cave, he decided to build the finest mosque in the world. The Coptic architect desired to rob the ancient temples of the 600 columns needed, but, fortunately for posterity, the Sultan was a man of culture and had a scholar's reverence for the great works of antiquity, so he forbade the vandalism. A bright idea struck

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the architect, who substituted brick piers covered with the marvellous Arabian cement which is as indestructible as stone. The result was a great artistic success, and the mosque of Ibn Tulûn is a perfect museum of exquisite modelling. The view from the summit of the curious minaret with its outside winding staircase is celebrated. The almost deserted mosque, surrounded by half-ruined palaces and gardens, lies at one's feet; towards the north and west the innumerable domes and minarets of Cairo rise from the mass of houses, farther away the shining Nile with the pyramids on the edge of the mysterious desert can be seen, and to the east are the fantastic domes and minarets of the Tombs of the Khalifs and the Citadel of Saladin with the barren Mokattam hills for background.

The mosque of Sultan Hassan (1356) is admitted to be the finest and most perfect existing specimen of Saracenic architecture. It possesses a magnificent dome, 150 feet high, which rests upon particularly rich and well-designed pendentives. The dome marks the spot where the tomb of the Sultan is placed. The larger of the two minarets is 280 feet in height—the highest in Cairo. The mosque is cruciform in plan, and the interior court is remarkable in having no colonnades. The walls are nearly 100 feet in height, and are so thick as to remind one of the great temples of the early times. Hassan used the casing-stones of the great pyramid to build his mosque, and it is related that he cut off the right hand of the architect so that the building should remain unrivalled. This story is told of other rulers too!

One of the latest mosques of the great period is that of Kait Bey (1463) which stands outside the city among the Tombs of the Khalifs. It is small, but nothing can exceed the grace and poetry of conception of this little gem of Saracenic art.

The so-called Tombs of the Khalifs are really the tombs of the Circassian Sultans of the Mameluke dynasty and mostly date from the fifteenth century. Their charm is twofold; their own intrinsic beauty is enhanced by the beauty of their position on the heights at the edge of the lonely desert. Some of the domes are enriched by bands of white and coloured porcelain, and the vision of fantastic colour and form they present, particularly under the splendour of an Egyptian sunset, can never be forgotten by any one fortunate enough to have seen it. Nearby there is another group of notable tombs, correctly named the Tombs of the Mamelukes; and a little to the south are the mausoleums of the Khedivial house.

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Among the hundreds of mosques of interest and beauty in Cairo, there is one, El-Azhar, that must not be overlooked. Three hundred professors and ten thousand students from all parts of the Mohammedan world are assembled in this fountain-head of learning which bears a striking resemblance in many ways to European universities of the Middle Ages. Theology and Law are the chief subjects taught The students pay no fees, and even get free board and lodging, such as it is. The teachers are poorly paid ; in fact most of them must find their chief reward in the privilege of imparting instruction in the faith of Islam. It is a curious spectacle to Westerners, accustomed to the dignified class-rooms of their great schools, to see the thousands of pupils of all ages and many nations and ranks, sitting or lying on the ground or on sheepskins in the open air or in the arcades, listening to the Sheikh reading and explaining some holy book. El-Azhar is an enormous building ; it was begun in 972 and has been so frequently altered that there is little left of the original.

The Citadel of Saladin, the romantic and chivalrous foe of the Crusaders, was begun in 1166 and is still in use as a military centre. The small British army of occupation has garrisoned it since 1882. This Akropolis of Cairo is really a city within a city, and presents curious contrasts, for it contains several mosques, a hospital, and a palace, in close juxtaposition to the barracks, mint, arsenal, and other Government buildings. The immense mosque of Mehemet Ali, though atrociously ugly within, is from a distance a striking landmark as it stands out against the skyline crowning the mighty mass of masonry formed by the ramparts, and the round towers of Saladin and the Bâb-el-Azab a portal with a stately flight of steps. The closing of the Bâib-el-Azab was the signal for the massacre of the Mamelukes in 1811 by Mehemet Ali's orders. Born in the same year as the great Corsican, and of very humble parentage and quite uneducated, Mehemet Ali, the "Oriental Napoleon," had a marvellously adventurous life. After many intrigues and much fighting he obtained the support of the Mameluke chiefs and was named Viceroy of Egypt under the Sultan of Turkey in 1805. The great blot on his career is his treacherous slaughter of the 460 turbulent Mameluke Beys whose plots he suspected. After courteously receiving them in the Citadel, he suggested that they should ride through the city in state, escorted by his troops. Just as they were about to pass through the Bâb-el-Azab gateway it was shut in their faces and, caught in the trap, the troops shot down every man but

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one, Emin Bey, who fled to Syria. To remind himself of this enemy Mehemet Ali ever afterwards kept his portrait in his bedchamber. The determined attitude of the Great European Powers prevented Mehemet Ali conquering Mahmud II, his Turkish suzerain, and founding a new dynasty in the Ottoman Empire, and he had to confine his energies till his death in 1849 to the development of the natural resources of Egypt, the creation of a Civil service, and the introduction of Western manners and customs. He is often called the greatest ruler of Egypt since the Ptolemies, though perhaps Saladin was really greater.

Among the many curious things to be found in Cairo, the Coptic Christian Churches are noteworthy. The finest are situated in Fostât or Old Cairo, the town occupied in turn by Cambyses, the Romans, and the victorious Amr With few exceptions they are buried from view behind masses of houses. The Mo'allaka, in Fostât, which dates from the third century, A. D., is an exception. It is one of the most beautiful churches in Christendom, with an imposing exterior resembling the Roman basilicas, the prototypes of the Christian places of worship. In the richness of its marbles its wonderful ancient carved woodwork, the swinging lamps with tiny flames gleaming in the "dim religious light," and the golden ikons, it invites comparison with St. Mark's in Venice. A Coptic church is divided into three compartments separated by wooden screens. There is no organ, but cymbals and brass bells are loudly sounded with strange and weird effect. No images are allowed, but there are plenty of stiff Byzantine pictures. The fact that the Coptic Christians were tolerated by the Mohammedan conquerors for all these centuries of Islamic rule, and even permitted to worship in their own churches during the times when the Crusaders were harrying the "infidel" Saracens, speaks volumes for the broadmindedness of the Mohammedan rulers and people of Eygpt. The limited amount of persecution they endured seems to have been aroused by their own conduct.

The bazaars, in which no tourist can help spending time and money, offer a striking contrast to the stately mosques, and the dim, mysterious Coptic churches. As is customary in Oriental cities, each bazaar is mainly confined to the sale of one class of article or the products of one district. Though there are many bazaars devoted to the traffic in fraudulent imported goods from Europe or sham curios and "antiques," really genuine Oriental products are obtainable in the right places. The vendors have,

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of course, different prices for different customers, and to get a real bargain at a price not much above the market value requires much tedious chaffering on the part of foreigners. For those who wish to feel the true Oriental atmosphere of trade, the ceremony which hedges in the important matter of buying and selling will prove sufficiently interesting to make up for the loss of time. The contest of patience is helped out by sundry cups of coffee, or even sweetmeats.

The streets of Cairo afford endless entertainment, for Cairo is cosmopolitan *in excelsis*. A greater variety of types is found here than even in Constantinople, and the kaleidoscopic flashing of colour and form is perfectly bewildering at first. Picturesque Bedouins from the desert, solemn Turks, lively Negroes from the Sudân, fierce Albanians, kilted Greeks, Egyptian ladies in white veiled faces, water-carriers with goat-skins, fortune-tellers, dervishes, camel and mule-drivers, pilgrims in all manner of costumes, and numberless other varieties of the human family jostle one another and the foreign tourist from Europe and America.

To speak of the street life of Cairo and not to mention the great religious festivals would be impossible. The processions of the Holy Carpet—which is not a carpet but an immense piece of embroidered black silk, of the Birthday of the Prophet, of the *Ashûrâ*, the wedding processions, or the procession at the return of a Haiji from Mecca, are resplendent with spectacular effects, blazing with colour and picturesque beyond description. The British rule has put an end to the ceremony in the procession of the Birthday of the Prophet during which his Descendant used to ride on horseback over the prostrate bodies of hundreds of devotees, without harming them.

The new order of things in Egypt is changing many of the old customs. The traffic in slaves ceased in 1877 ; a modified parliamentary system has been lately introduced, and the cry for emancipation for women has reached the country to such effect that the mother of the Khedive has formed a "Woman's Educational Union," and a great change in public opinion has taken place. Monogamy is increasing, and as the men become better educated they are looking for women of equal intellectual attainments. The newly-established schools for girls are not sufficient for the demand. In 1907 the population of Cairo, including the suburbs, was 654,476, of which 46,507 were Europeans. The death rate has been reduced to 35 per 1000, and as modern sanitation spreads this will be greatly lowered.

In the space of a short article on such an immense subject as Cairo no reference can be made to many important and interesting things. It would require pages to touch even lightly upon the museums of priceless antiquities, the ancient ruins in the neighbourhood, the customs, the system of government, the climate, or the contrast betwen the Egyptian and the European quarters. To the artist, the archaeologist, the student of human nature, and the mere curiosity seeker, Cairo is a wonder-city, a new world, a perpetual delight.

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Elements : their Functions in Hindu Medicine.

By Mr. T. M. SUNDARAM AIYER.

IT is indeed a sign of the times that our people should be rousing themselves from their deep slumber of ages and displaying a zeal for the revival of their long-forgotten lores and sciences. It may be a vain-glorious act of ours to try to trace a discovery or an invention to the genius of the hoary sages, but there appears to be a spice of truth in our blind faith in the wonderful achievements of the India's ancient races. Of late among the various branches of knowledge, the Ayurveda, the healing art of the Hindus, has been claiming our attention most, and our magazines and reviews have been vieing with one another in sowing broadcast the results of researches and investigations of eminent Indian and European scholars into the pent-up mystic lores under the abysm of ages. The recent attempts at resuscitation of the Hindu system of medicine have more than justified the expectations of the *Outlook* of New York, which, while sounding a note of warning, observed not very inaptly that one would like to see more sciences in both quarterlies and monthlies, especially if the greater problems can be discussed with imagination and grasp. I offer these lines for the edification of the readers who are interested in the revival of our Hindu Medical Science.*

It may appear very strange to our readers of Hindustan, that there exists in South India a peculiar system of Hindu Medicine, called, the Tamil School of Ayurveda, which under the influence of alchemy and astrology has undergone a metamorphosis, and has come to be regarded as a science of medical philosophy. This anxious admixture of medicine and moral and mental discourses has given rise to certain men, known as Siddhas, and the doctrines they expound are surcharged with lofty metaphysical ideas, too complex, for popular treatment. Anyhow, a succinct account of the Indian conception of evolution will afford a half hour's interesting reading. It must be said that no sympathetic coincidence exists between the Eastern and the Western systems of the Healing Art, though it may be fairly traced among other kindred sciences of the two brown and white continents. The fundamental basis on which rests the complex structure of the Hindu physical and chemical sciences, is what

* I would like to draw the readers' attention to my lengthy article in the *Commonweal* of Madras, on "Hindu Medicine"; Sep. 4 and Sep. 11, 1914.

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is known as Panch-Bhut, a generic group-name, which consists of five specific cosmic forces, elements called Akash, Vayu, Agni, Ap, Prithwi, corresponding to our modern ether, air, fire, water and earth. These manifestations of nature, are, according to Hindu philosophy, regarded as elements pure and simple, that mark the first beginnings of evolution. A well-regulated blend in certain almost fixed proportions of these five elements with the five senses (sound, touch, light, taste and smell) constitutes the philosophical aspect of Hindu medicine. The progress of evolution according to Hindu doctrines is not a development from simple primitive cells of protoplasm (the primordial atricle so to speak) to a growth of highly organized cells of extreme complexity and differentiation, in structure and form, but a formation of complex bodies, man, beast, bird and fish, through supernatural agencies, marked by a gradation from higher to lower, from positive to negative, a process of devolution, in extreme contradiction to that observable in the Western idea of evolution.

The Indian conception of evolution or rather devolution, as I call it, is as variable as the imagination of the sage, which they allowed to wander into the mysterious realms of vagueness and confusion. The primary source from which evolution begins is the all-pervading Almighty, invisible, impenetrable, and indivisible. It is said that the veil of mystery was torn asunder, and radiance began to glow. From effulgence, there arose in quick succession, one from the other before it, Shiv, might, sound, and eternity. From the last, Brahma appeared who created the five elements, not simultaneously, but by making the last evolve from the fourth, the fourth from the third and so on, until Akash, emptiness became traceable to Brahma. The last product of evolution, earth, Prithvi, became fruitful of food-stuffs, the mainstay of life, and spontaneously there came into existence, man, beast, bird and fish. From this, it is clear that the Hindu law of evolution is Abiogenetic, rather than Biogenetic. Another school of philosophers held that the Almighty once took a broad survey of the whole universe, standing apart from the peripheral end of the globe. Here He was in his ecstacy where joy was not, where pain was unknown. Suddenly the mortal coil began to tighten its grip around him, and an agitation in the mind bred a visible desire which soon transformed itself in an Illusion, Maya. This merged itself in Might, and its further progress was marked through the stages of pride the five senses, sound, light smell, touch, and taste. It is sound that forms the basis of evolution,

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as understood by the latter school of Hindu metaphysicians. From sound, evolved Akash (ether), and the other elments, one from the other, until the process stopped at the stage—Earth. These five elements, ether, air, fire, water, and earth. became indentical or in time, with eternity, Mahesh the Divine Force, Rudra, Vishnu the Protector, Brahma the Creator, respectively. It is manifest from the aforesaid statements that even the conceptions of evolution as recognized by the two schools, are at variance with each other, in the one Brahma, positive index, leads the stage of evolution, and becomes identical with Akash, whereas in the other, Brahma, the higher self merges itself into the earth, the negative index, and may be said to end the progress of evolution.

The notions that the Hindu sages had of the human body and its constitution, are as curious and dogmatic as their ideas of evolution. The aspect of the human body entirely depends upon a systematic combination of the five elements with one another, in various proportions. The blend admits of five main generic groups, in each of which one of the elements forms as it were, the chief re-active agent of the mixture The first division begins with the negative index of evolution, lowest, but highly complex, the Prithvi, Earth. This, according to Hindu chromosymbolism, is of a golden hue, and a mixture of earth, and earth produces *bone* ; earth and water, flesh ; earth and fire, skin ; earth and air, nerve; earth and ether, hairs. In the second division, water is the combining principle, and it partakes the colour of a quartz crystal, colourless really. Water and earth yield brain matter ; water and water (two molecules), music ; with fire water gives out sweat ; with air, blood ; with ether, spermatoa. In the third division, Agni, fire, takes the lead, having redness as its colour. Agni mixing with earth, causes digestion; with ether, sluggishness ; with water thirst ; with fire (two molecules), sleep ; with air, sexual desires. The fourth division is characteristic of air which is of a smoky colour. With earth, air, causes man to run ; with water to cough ; with fire, to recline ; with air (two molecules), to walk ; with ether, to stand. In the fifth group, ether is the agent, with a bluish colourization. Ether with earth produces desire ; with water, modesty ; with fire, fear ; with air enmity ; with ether (two molecules), passion.

The Hindu philosophers, seem to trace even the origin of the five senses to a law of indefinite proportions in which the elements combine with one another, in equal parts or in unequal portions.

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Sound is produced by a blend of ether and water; tooth results from an association of air and water; light is caused by a merging of fire into water, a multiple proportion of water yields taste; and from a mixture of earth and water, we get smell.

However enthusiastic one may be in advocating the revival of Hindu Medicine, the conception of a separate branch of knowledge dealing with pulse-beats, cannot easily be reconciled with the correct idea one has of modern medicine. The Ayurvedic system recognizes ten kinds of pulse beats, and the two schools, the Northern and the Southern, agree in approving of the existence of different varieties of pulse-beats, though they differ from each other in several other respects. The pulse-beats are divided into two main groups, major, and minor. To the former, belong four important kinds known as *Sushumna* (Sulimunai in Tamil), *Ida*, *Pingala*, and *Ghandhari*. The first has its source in the lungs, and finds its way upward as far as the brain, with many ramifications until it finally merges into the brain-matter. *Ida* is the pulse-beat which manifests itself through a nerve of the same name in the left nostril, where it forms a link with a branch of *Sushumna*. That which asserts itself in the right nostril is known as *Pingala*, a name applied to both pulse and nerve. The functions of these two kinds of pulse-beats are similar acting in conjunction with the first, and these constitute a peculiar branch of knowledge which only a Hindu physician can comprehend, called *Charasastra*, the science of the nostril's breath. The fourth variety of pulse-beat, *Ghandhari*, is the most important one in the sub-group, showing itself at first in the heart and then in the throat where it forms the centrosphere (an expression borrowed from General Biology) into which all the various cords converge. The vibrations produced by the vocal cords are at their greatest intensity in the throat and tend to produce conjointly what are known as seven musical sounds (Sapta Swaras) corresponding to the seven Do, Re, Mi, Fa, Sol, La, Si of the modern European system of music. These sounds manifest themselves, individually, through the tongue, teeth, roof of the mouth, forehead, larynx, and nostrils, resembling the sounds made by the peacock, bullock, goat, crane, cuckoo, horse and elephant. The functions of the vocal cords relate more to the science of music than to Medicine proper.

Here again, we find the elements coming into play in the formation of winds (Vayu) which admit of ten varieties. The major varieties, five in number, are *Pran* produced in the heart through

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the agency of earth; *Apan*, of the water, in the stomach; *Saman* of the fire, in the throat; *Udan*, a variant of *Saman*, in the naval pit; *Vyan*, of the wind, diffused throughout the body. The five minor varieties are *Naga*, *Kurma*, *Gruthram*, *Devadatta*, *Dhanamjayam* which produce various physiological functions, locomotion, digestion, respiration, excretion, secretion, irritability, contractility, responding to various stimuli, rigor mortis, swelling etc. According to Indian Anatomy, these winds, pulse-beats, and nerves, form a network of delicate and subtle strands (microscopical) encased and confined in a cavity or bag wedged in between the liver and the spleen (Sapleeham in Sanskrit), bounded vertically by the neck and the stomach and horizontally by the chest and the spinal column The *Sac* is cuneform broad at the apex, pointed towards the end. It is pliable and elastic, having five valves, and distending and contracting as air is allowed in or forced out From this cavity various impulses are sent out to the different organs, heart, stomach, lungs, kidneys, and intestines. Besides the major and minor varieties, there is another group, ultraminor, consisting of *Prapanchakam*, *Bhairavam*, *Mukhyam*, *Antharyam*. The ultimate union of these vital forces with the five elements, the five senses, and the ten kinds of pulse-beats and nerves, tends to produce the constructive principle, protoplasm that builds up the human system.

The Hindu doctrine of humours finds its embodiment in eight different kinds of phases which bear close resemblance to those recognized by Western physicians of the fifteenth century. They are *Kama* passion), characteristic of a dog; *Krodh* (anger) likened to the ferocity of a serpent; *Lobha* (parsimony); *Moha* (vanity, sexual craving); excessive desire for pleasure, characteristic of a lion: *Madam*, haughtiness, pride or egoism, common among the elephants. *Matsaryam* envy, peculiar to a crane. *Asuya*, hatred, a quality inherent in a crow. The excess of one humour over the others, is liable to cause in man, different kinds of ailments that flesh is heir to. There are, besides the functions of the elements, relating to medicine, some pertaining to Cosmos, and to religion, which, I shall try to interpret in the light of physics and geology, in these columns, when time and space permit.

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Rao Bahadur Rangacharya, M.A.

Scholar—Scientist—Educator : A Study.

By Mr. P. Subba Row.

EARLY DAYS AND EDUCATION.

A very interesting ceremony was held last month in the Presidency College, Madras, when the Hon'ble Mr. Sivaswamy Aiyar, C. I. E., unveiled a portrait of Rao Bahadur M. Rangacharya—who recently retired from the professorial chair of that institution—and paid a long, eloquent and well-merited tribute to the valuable public services of that distinguished scholar. "The Presidency College," said Mr. Aiyar, "has been associated with the names of some of the most distinguished educationists who have laboured for the good of this presidency, but I know of none who fills a more honoured place in this band than Professor Rangacharya who, in ripeness of scholarship, in versatility, in single-minded devotion to the cause of learning and education, and in the gift of lucid exposition, has been excelled by none". No apology is, therefore, needed for presenting to the readers of the *Hindustan Review* with a sketch of the career of Professor Rangachariar and an appreciation of his work and worth, both as a man, and a scholar.

Rao Bahadur M. Rangacharya, who retired on the 1st of September last from the service of the Government of Madras as Professor of Sanskrit and Comparative Philology in the Presidency College, is a native of Mysore. He was born in March 1861 at Melkote,—a few miles from Seringapatam—a place of considerable importance in the religious history of South India.

He received his early English education mainly at the Wesleyan Mission High School in Mysore, where he won distinction and prizes and was promoted from the IV to the VI class in the middle of a year and selected to appear for the Matriculation Examination of the Madras University after a course of Instruction for a single term in the VI class. He succeeded in passing the examination and took a place in the first class in the pass list.

From Mysore, he went to the Madras Christian College, then under Dr. Miller, for his collegiate education. In 1881 he passed the B. A. degree examination, topping the list of successful candidates from that college, and occupying the third place in the University pass list. His college career was bright and distinguished. In those days the course of studies for the B. A. degree examination was more general than now, and included in its compass English literature, Indian literature, English and European history, psychology, controversial British philosophy, and a special subject. This special subject in his case was Physical Science ; and it consisted of Physics, Chemistry and Botany.

In the eighties of the last century the medical profession in South India was still a taboo to the orthodox Brahmin student. Hindu sentiment revolted against the very idea of a Brahmin conducting a dissection or a *post mortem* examination. The new spirit, which English education had brought into the country, would pay little regard to such sentimentalism. Mr. Rangacharya was also full of this new spirit. Moreover, the problem of a career had to be definitely solved by him one way or the other. He had somehow acquired an aversion for the profession of law ; and in keeping with his spirit of independence and love of

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humanitarian service, he elected to study for medicine. On the 1st of October, 1881, he joined the Madras Medical College, and before the end of 1884 he had passed two out of the three examinations necessary in those days for taking the degree of M. B. and C. M., thus giving evidence of satisfactory progress in his knowledge of Physics, Chemistry, Botany, Human and Comparative Anatomy, Human Physiology and Materia Medica and Therapeutics. His special abilities and attainments in science soon attracted the attention of Dr. Rogers, who was then the Professor of Chemistry in that College, and procured for him, under somewhat peculiar circumstances, a sessional tutorship in Chemistry under the name of 'Chemical Scholar.' This was a fortunate circumstance; it discovered the natural bent of his mind to be in the teaching line. Mr. H. B. Grigg, of the Indian Civil Service, an officer full of ideas, energy and organising power, was then at the head of the Department of Public Instruction; and through Dr. Keess, the then Principal of the Medical College, he offered at that time the Lectureship in Science in the Kumbakonam College to Mr. Rangacharya, which he accepted after much hesitation. In July 1884 he joined this appointment. Two years later he took his M.A. degree in Physical Science, which, according to the University regulations of those days, comprised Physics, Chemistry—Organic as well as Inorganic—Geology, Mineralogy and Palæontology. His student-days may, in a sense, be said to have been over in 1886; and enough has been mentioned to show the fulness and varied character of his academical equipment. An old friend and colleague of his often used to speak of him, half in jest and half in earnest, as an 'Omniologist'; and it was with such academic qualifications that he entered the sphere of practical life as an educator.

SERVICE IN THE EDUCATION DEPARTMENT.

Kumbakonam, where he had his start in life as an educator, was then a centre of great intellectual activity, and was known as the 'Cambridge of Southern India.' It was in such an atmosphere that Mr. Rangacharya found himself, when he started in life as a Lecturer in the Government College at Kumbakonam. His mind found a stimulus and a new encouragement in the intellectually and morally electrified atmosphere there; and from the beginning of his career, he was able to exercise a sort of fascination over minds possessed of a passion for culture. Wherever he happened to be, he would be having near him a small academy, so to say, of literary and intellectual men. Very early in his career, he was known there at Kumbakonam as the 'Professor,' for he had about him the marked manner of the born professor; and even now his stimulating monologues in the parlour betray the innate professor in him. His inherited religious nature, strengthened and fortified by the vigorous influences prevailing in such an atmosphere of intellectual culture and moral idealism, first expressed itself in Kumbakonam in the valiant defence he set up for his religion against the attacks of Dr. Lunn, a Christian Missionary more warm than discreet, at a public meeting in Kumbakonam. He became known from that time as an eloquent and powerful speaker, a good controversialist with large resources, and a staunch Hindu by conviction. Educational officers in the service of Government cannot long continue in one place and develop local associations and personal attachments in relation to any particular institution. The exigencies of the service and the prospects of advancement therein of the officers themselves together tend to make their transfers from one college to another very often necessary and unavoidable. Mr. Rangacharya was accordingly more than once shifted to Rajahmundry as Science Lecturer in the Government College there. What Kumbakonam was in the Tanjore District, that Rajahmundry was in those days in the Northern Circars, being however, a little more

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aggressive in matters of social and religious reform. He seemed to be, therefore, quite in his element again, whenever he found himself at Rajahmundry. The generally depressing influence of Government service could not benumb the spirit of a gifted man like him, when the outside conditions were so very favourable to vigorous thinking and preaching. He had Sanskrit learning, and had also been trained in modern science, in which he had shown special aptitude for assimilation and educational work. A mind endowed and equipped like his is naturally cautious and constructive in its tendencies. He therefore proved a sane critic of Hindu social and religious problems. Mr. Nyapati Subba Rao Pantulu and others of his type of thought there found in him in their maturer days a strong supporter of true social progress, as well as of Hinduism and Hindu social polity, and embodying the enduring ideals of a great and historic people.

In 1890 he acted as Professor of Chemistry in the Presidency College, Madras, an appointment which he was the first Indian to hold even temporarily. Immediately before this, he had been placed on special duty to study what may be called electrical mechanics under Mr. G. K. Winter, the well-known electrician of great ability and originality in the Madras Railway Electrical Engineering Department at Arkonam. Mr. Rangacharya acquitted himself very well during this period of special duty; and the results of his work in connection with the detection and measurement of the resistance of electrolytes and the polarisation of electrodes according to Mr. Winter's own new method,—which he had himself previously tested and elaborated,—were found by Mr. Winter to be accurate and of great value. This work of his was highly praised by that able electrician who further complimented him on his successful application of that same method for the measurement of the surface- resistance of electrodes. His aptitude for original work did not find enough scope in the then poorly equipped laboratories of South Indian colleges; and he was almost always overburdened with heavy teaching work. When he was acting as Professor of Chemistry in the Presidency College, his services were lent to the Government of H. H. the Maharajah of Travancore, by whom he was appointed to serve as Professor of Chemistry in the Maharaja's College at Trivandrum.

Mr. Rangacharya's stay in Trivandrum was for less than two years; and the echoes of the reverberating reputation, which he won there for himself as an orator and scholar, may even now be heard distinctly. It was then that he saw for the first time the late Swami Vivekananda, whose grand national work was the dynamic expression of the thoughts and labours of numerous Indian idealists like Professor Rangacharya. He returned to British service as Lecturer again at the Rajahmundry College. In 1894 he was appointed by the Government of Sir Arthur Havelock to act as Professor of Physics in the Presidency College, which office he held for over a year. In 1896 he was made a Fellow of the University of Madras. When the chair of Sanskrit and Comparative Philology in the Presidency College became vacant in 1901, he was appointed to it after some struggle and agitation owing to an endeavour to have the professorship bestowed on a European Sanskritist. It is from this office that he at last retired, after holding it with distinction for over thirteen years. The office of the Curator of the Government Oriental Manuscripts Library, which, after the retirement of Dr Gustav Oppert, had been converted into an honorary appointment, and had been tacked on to the Sanskrit chair in the Presidency College, also came to him as a matter of course along with his Sanskrit professorship in the Presidency College. Though the value of the office, looked at from a pecuniary point of view, had been thus reduced, its responsibilities had become greater, and more work was expected of the holder of that office then than

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in the days when it carried a local allowance as remuneration. In this capacity of Curator, the work which Mr. Rangacharya has done is of inestimable value. It has meant the breakdown of his health, as those, who have personally seen and known his work, are able to testify. In January 1901, he was appointed to be Registrar of Books, which office he still continues to hold. The duties of this office require a good knowledge of South Indian languages, and Mr. Rangacharya was recognised to be the most competent man to take charge of them, when the appointment became vacant. On the occasion of the Delhi Darbar in 1903, Lord Curzon, as Viceroy, conferred on him the title of Rao Bahadur as a personal distinction in recognition of his educational work and public services. He was a member of the Committee on Moral and Religious Instruction, to help the deliberations of which he is known to have contributed a valuable memorandum. It is understood that the report of that Committee is being considered by Government.

As Curator of the Oriental Manuscripts Library, which office he held from August 9th, 1901 to September 1st, 1914, he has rendered splendid service to the cause of Sanskrit learning. The establishment of the Library was re-organised in his time. There were five hands working therein in 1901, and they have now become twelve in 1914. About Rs. 340 were spent in 1901-02 for the collection of manuscripts; in 1913-14 the expenditure under this head came to be quadrupled. The expenditure under the head of purchase of manuscripts increased threefold, and that under purchase of books sevenfold. The number of manuscripts acquired for the Library increased from 112 in 1901-02, to 934 in 1913-14, and about 6,600 MSS. were altogether added to the Library during his time. The important work of publishing descriptive catalogues was carried out very vigorously. The volume of work done in this line has been large: and almost all the existing descriptive catalogues, consisting of 25 volumes comprising about 8,800 royal octavo pages, were published in his time. The catalogues are highly appreciated by Orientalists in all parts of the world for the "thorough scholarlike way" in which they have been prepared and published.

LITERARY OUTPUT AND ITS ESTIMATE.

The range of his Sanskrit scholarship and his accurate knowledge of the Vedanta and the other schools of Hindu philosophy won for him the appreciation of such a mighty intellect and great personage as the late Swami Vivekananda, who is reported by Prof. Sundararama Aiyar to have found in Mr. Rangacharya the man most near to himself in all that the Swami most valued in life—"an almost encyclopædic learning, a rare command of eloquent expression, the power to call up readily all his vast intellectual resources, to point a moral or prick the bubble of a plausible argument, an emotional temperament which unerringly pointed to the love of whatever is good and noble in man and beautiful in nature and art." This undoubtedly high estimate of his culture is borne out by the variety and character of his literary output. Besides the *Sarvasiddhanta-sangraha* and the *Ganitasara-sangaraha*, he has edited and published the *Rupavatara*, a valuable elementary treatise on Sanskrit grammar possessing also some historic interest; the *Kavyadarsa* of Dandin dealing with Sanskrit rhetoric; and the *Prayogasangraha* of Vararuchi, which treats of certain selected portions of Sanskrit grammar and syntax. His lecture on the *Meghasandesa* is a critical appreciation of Kalidasa's famous and popular poem of that name with special reference to Sanskrit poetics and the canons of modern literary criticism. *The Yugas* is a rational and historical interpretation of the Hindu conception of four cyclic periods as found in Indian astronomy, in the Vedas and the Puranas. It is a study of

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Hindu history and chronology, which received the approbation of the late Professor Max Müller. In writing about this essay to Mr. Rangacharya, this celebrated Orientalist and Oxford Professor said—'I am glad to see...that you teach your countrymen to respect themselves, to respect their ancient literature, and to discover what is good and true in their religion.' Indeed this tendency of thought, so pointedly drawn attention to in this manner, pervades every one of Professor Rangacharya's lectures and essays ; and no less a critical scholar than the late Sir M. E. Grant Duff saw in this essay and in Mr. Rangacharya's lecture on the *Function of Religion in Social Evolution* 'so valuable and suggestive a contribution to the discussion of the question how the old thought of the East and the new thought of the West can best be fused into one Wisdom.' His English translation of the *Sri-Bhashya*, the famous commentary of Ramanuja on the *Brahama Sutras*, with a learned analytical introduction established firmly his reputation as an Oriental scholar, and won for him the esteem of Dr. Thibaut, Professor Cowell, Professor Max Müller and other such eminent Orientalists in a notable degree. His *Lectures on the Bhagavadgita* were delivered extempore on behalf of the Sri-Parthasarathi-Swami-Sabha of Triplicane, week after week, for two years ; in them he presents the teachings of Sri-Krishna to modern English-educated Indians in modern form and in the language of modern science and philosophy. The lecture on *Ramanuja and Vaishnavism* is a lucid and masterly description of the growth and development of Srivaishnavism from its early Vedic sources to the days of Ramanuja, showing incidentally how wrong the theory of the Christian origin of the *Bhakti* cult in Hinduism is. All his lectures and essays —which are many more in number than have been mentioned here—are serious productions with a singular devotion to truth and enlightened patriotism ; and the latest production from his pen is a valuable and interesting pamphlet on *Orthography and Pronunciation in Tamil*, which brings to light his proficiency in modern linguistic studies and his power to apply the principles of philology to problems relating to South Indian languages. Even this very brief survey of his literary output is enough to show the fulness and variety of his culture and the clearness of his all-round vision. As the first President of the South Indian Association he delivered a learned lecture on *Personal Equation in History*. His *Function of Religion in Social Evolution*, *Indian Loyalty* and the *Yugas* together with this *Personal Equation in History* are valuable studies relating to the method and the purpose of history, although the interest they have in other respects is in fact very considerable. Read together they give a consistent view of what may be spoken of as the purpose of history.

He wrote, so early as in 1895, in the first number of the *Brahmavadin*. 'Our title to serve,' he has declared therein, 'is the foundation of our title to sacrifice what is undeniably recognised to be distinctly and entirely our own ; but even this noble title of sacrifice does not in the least empower us to betray or in any way endanger the immediate or prospective interests of others, howsoever close their relation to us may be.' Such of his later actions in life, as have been adversely criticised, have to be judged by this rule of social and public conduct which he has propounded with obvious approbation. If so judged, his conduct in life cannot but be pronounced to be entirely irreproachable. His partiality for this kind of considerate and constitutional spirit, in all endeavours to bring about a betterment of conditions in the Hindu society of to-day, may be gathered from his views regarding more than one social problem. The most vital problem in Indian sociology has always been that of caste. His views on this subject, though opposed to the opinions of the 'advanced' section of Hindu social reformers, are characterised by great sanity

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and depth of thought. An institution like caste is, according to him the only means, by which in communities and races, differing greatly in culture and capacity for character and civilisation and yet having to live together, unhappy conflicts can be avoided, harmony in social intercourse established, and collective progress on democratic lines secured. The evils in society, which are now generally attributed to caste, are in fact due to various other causes, the chief among which is the long-continued neglect by Hindu society of the function of adjusting the details of its fundamental institutions from time to time to the changing needs of the hour. His opinion really is that all the evils in Hindu society that call for reform now are due largely to this cause. Where social and religious conduct is, as in the case of Hindu society, regulated by sacred scriptural laws, and the legislature, provided by those very laws for bringing about the timely adjustment of legally regulated conduct to the changing needs of the hour, is almost as inoperative as if it were defunct, then the best way of securing progress through reform consists in strengthening the legislature that has been weakened through disuse, and in giving to it both new life and new light for the purpose. The method of rebellion in social and religious reform, based as it is on the plea of the courage of conviction, cannot of course appreciate this constitutional process. It may well be mentioned here that it is very curious and yet intelligible enough to observe that those who are most loudly vociferous and fearlessly emphatic in advocating the method of rebellion in relation to social and religious reform in Hindu society, are themselves on the political platform the most loyal enthusiasts in favour of slow and peaceful constitutional agitation. Professor Rangacharya does not evidently believe in the consistency of honouring authority, where it is strong and effective, and of kicking against it, where it has become weak and disorganised. On the contrary he holds that the spirit of rebellion is dangerously infectious and cannot be easily controlled after it is carelessly evoked. And signs indicating the truth of this view are not altogether wanting in the Indian atmosphere of to-day.

In the history of Hindu society the Pandits have been the long recognised custodians of social and religious authority. The Pandit is an integral part of the Hindu social polity. The powerful plea that Mr. Rangacharya put forth for the "Modernisation of the Pandit" at a meeting in Mylapore, over which the late Mr. V. Krishnaswami Aiyar presided, led him to take steps for the generous and patriotic establishment of the Sanskrit College in Mylapore. When, a little over two years ago, Mr. Rangacharya presided over the Conference of Pandits held at Conjeeveram, his idea of reviving the legislative power of the Pandit found full expression in the calm and thoughtful Sanskrit address, which he delivered to that Conference as its President. It is an address of great importance from the standpoint of Hindu social reform on national lines, and deserves to be taken note of as a document of much real value. As the Chairman of the Committee, appointed by the Director of Public Instruction to draft rules and regulations for the guidance and encouragement of Sanskrit education in the Madras Presidency, Mr. Rangacharya has had an opportunity to see that the methods adopted in the training and education of the Pandit are such as will tend to make him an effectively helpful factor in the development of social and moral progress among the Hindus ; and it may well be hoped that this work of his will bear ample fruit in due time. Except in this constitutional way, no constructive social reform, which is truly consistent with our past culture and civilisation, is at all possible ; and those that do not agree with Mr. Rangacharya in this matter have surely no right to blame him for his opinions and actions.

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HIS CULTURED REFINEMENT.

The most striking feature of Professor Rangacharya's life has been his luminous culture. Highly sensitive, yet gentle by nature, he was fortunately able to receive an all round education that clearly laid down for him the lines along which his natural courtesy should flow without making him seem weak owing to that courtesy. He is a pleasant master to serve under, and his subordinates have a kind of respectful personal attachment to him. Every sort of moral delinquency in the conduct of his subordinates, he is stern and severe in putting down. Nevertheless, they know that his heart is full of the milk of human kindness, and that to sympathise with all those who need sympathy is a spontaneous characteristic of his nature. Young men, who go to him for help or advice, always feel free from that peculiar sense of oppressiveness, which is often experienced in the presence of certain persons of high station and intellectual eminence. He has no brusqueness of manner, and shows no indecent haste to wish visitors off. His desire to encourage, guide and help young literary aspirants has cost him much time and labour, which he is known to have always freely and ungrudgingly given. It may not be widely known how freely and continuously he helped Pandit Mahamahopadhya Swaminatha Aiyar patiently for many months in connection with his edition of the famous ancient Tamil classic *Manimekalai*, by giving him in particular all the varied information regarding Buddha and Buddhism that was found necessary to understand, interpret and annotate that work. Such tax on his time and energy has often been seen to be so heavy that a friend of his once remarked that he feared whether his family and relations could ever get the benefit of his company and conversation at all. He finds it difficult even now, in spite of his poor health and strict medical advice to the contrary, to decline seeing visitors or rendering help to writers and authors. Recently he has been engaged for many weeks in giving very valuable help to an old pupil and young friend of his in connection with an interesting and valuable work on Hindu Iconography. Heavy reading and hard thinking seem to act as soothing comforters on his nerves; and yet his criticism of weak and ill-equipped opponents is always marked by urbanity and charity so that it leaves no personal sting of any kind behind. Owing to his calm culture and impersonal attitude in criticism, he has been able to excercise considerable influence in relation to the deliberations of the Senate of the University of Madras, and in Committees and Conferences of more than one kind.

A FEW INFORMING INCIDENTS.

Mr. Rangacharya dees not, as so many are apt to do, carry into social intercourse and public life his personal differences. Moreover, straightforwardness and independence are virtues which carry with them their own penalties in public service as well as in social life; and Mr. Rangacharya has not been able to escape those penalties. Success, as it is understood in this age of mad scramble for money, appointments and titles, he has not had in the measure that those who know his high intellectual and moral worth, would understand to be his due: and in spite of the really valuable work he has done in more than one way for the good of Hindu society, he is nowhere lionised in that society. A keen sense of self-dedication in a moral idealist invariably acts as a drawback to material success and easy popularity. And Mr. Rangacharya is undeniably such an idealist with such a moral sense.

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Mr. Rangacharya's light of culture may be most markedly observed in his generous spirit of religious toleration. It is well known that he his an ardent believer in Hinduism and its teachings ; and it has therefore been a puzzle to some of his most intimate friends that his reverence for Christ and admiration for Christ's religion of humanity and love are most sincere and of a very high order. This is probably due to much of his English education having been received in institutions maintained by Christian missionaries and at the hands of earnest and distinguished missionary masters. As an enlightened student of the Hindu religion and a firm believer in its doctrines, he maintains that religious toleration is a duty obligatorily imposed upon every true Hindu ; and his respect for the great Islamic prophet and his religion is also of a high order. Nevertheless, it has to be said that he is no advocate of the methods of religious propagandism adopted by the followers of Christianity and Islam and does not believe at all in the ethics of such propagandism as works conversion through social rupture and separation. This conciliatory temperament, combined with his deep personal convictions in religious matters, has naturally given a unique value to his utterances connected with religious problems and institutions.

Mr. Rangacharya takes life in a serious, almost solemn, spirit. Even when he was a student this seriousness was a marked trait in his character. He took, even then, next to no interest in amusements, or sports, or games. This naturally led to neglect of physical exercise on his part, which is perhaps responsible to some extent for his weak health in later life. His ideal of duty has been consequently high and serious. Any position of trust and responsibility, he values only in proportion to the opportunities it affords him to serve his country. He was appointed to serve on the Tamil Lexicon Committee as the representative of Government, and did his work as a member thereof with singular devotion and serious earnestness for about a year. When, however, he learnt that wellknown principles of linguistics and lexicographic throughness and accuracy were all apt to be sacrificed there in deference to personal influence and individual idiosyncrasies, and found that it was not easy for him to mend matters, he resigned his membership in obedience to the dictates of his conscience. He, however, tendered his resignation unavoidably and with much regret, as he felt keenly that he was being compelled to sacrifice thereby the serviceability of his well suited scholarship in a field of highly useful literary labour and public work. In a conflict between conscientiousness and easy indifference, the former alone is, in his case, destined to succeed.

WORK AS EDUCATOR.

His command of the English language is remarkable ; his reading and scholarship wide and extensive, embracing, as pointed out already, several departments of knowledge. This has been testified to in highly appreciative terms by many distinguished Englishmen. As an educator Mr. Rangacharya has had opportunities of doing work in all the three First-Grade Colleges maintained by the Government of Madras; and for a short time he also worked as Professor of Chemistry in the Maharaja's College at Trivandrum. It is known that for just over thirteen years, out of his service of above thirty years, he has done work as Professor of Sanskrit and Comparative Philology in the Presidency College. During the major part of the remaining portion of his service he was engaged at Rajahmundry and Kumbakonam in the teaching of Physical Science, having also had opportunities therein to act as Professor of Chemistry and Professor of Physics in the Presidency College for short periods. Owing to the exigencies of the Department, and owing also to the notable

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fitness possessed by him, he used to be called upon from time to time to teach other subjects, such as English, History, Physiology, Philology and Anthropology, often in addition to his own special subjects. Enough evidence has already been adduced to show that all this varied work was done by him with admirable success in all the institutions wherein he has had to serve. From that same evidence it may be gathered that his aim as an educator has been much higher than merely to pour information into the minds of his students, so as to enable them to pass their various University examinations. It is borne witness to by a large body of his old pupils that his teaching has always had in view the higher and larger object of rousing in them an earnest and sincere enthusiasm in behalf of culture and character and also of making them show a real admiration for all high ideals of life and thought. His classes have been famous for many years for the flow of feeling and the feast of reason which could, be so abundantly enjoyed in them ; and his mellifluous language uttered in telling periods uniformly gave to those classes an additional charm. It may accordingly be seen that he has been an educator in the highest and the most comprehensive sense of the term ; and the success he has achieved as such an educator has deservedly attracted attention and received wide and generous approbation.

EDUCATIVE WORK OUTSIDE COLLEGE CLASSES.

What is even more remarkable than his success as Lecturer and Professor in his college classes is the readiness with which he has been silently and unostentatiously putting his rare powers of thought and speech and writing to public use, so as to be an educator over a much larger area than his class-rooms, with no thought of receiving in return for such work any reward or recompense. The most important and arduous work of that kind, which he has done, is the course of lectures that he delivered week after week for two years to large public audiences on the *Bhagavadgîtâ* on behalf of the Sri-Parthasarathi Swami Sabha in Triplicane. These lectures are being printed to be issued in book-form ; and it is regrettable that the printing has been so slow in progressing. As a writer also he has done much valuable work to serve the public cause freely. When the *Brahmavadin*, a religious and philosophical journal, was started about twenty years ago in obedience to the wishes of the late Swami Vivekananda, the brunt of the editorial work fell on Mr. Rangacharya, and the very name *Brahmavadin* is what he gave to it. He chose for it its motto, settled its policy and wrote for it incessantly ; and it is no wonder that at the very start the *Brahmavadin* came to occupy the first rank in journalism. Its treatment and exposition of the religion and philosophy of the Vedanta was at once clear and scholarly ; and its style was chaste, elevated and powerful. He has never encouraged mystery-mongering in any of his religious writings. It is the knowledge of the Supreme Brahman which he has, in accordance with the teachings of many great Hindu sages, taken to be the highest aim and goal of human speculative thought ; and the nature and elements of this knowledge he has expounded in terms of modern science and philosophy in the columns of this journal in an admirable manner and in many of its bearings.

To preach Vedanta is, according to him, to preach the need for self-improvement and social reform. Very soon after the journal was started, the *Brahmavadin* received the approbation of Professor Max Müller and also of the many cultured friends and followers of Swami Vivekananda in America. For nearly five years or so, M. Rangacharya was its *de facto* editor ; and all the early issues of the *Brahmavadin* may well be seen to be capable of abundantly repaying perusal even to-day. In fact, when it was proposed at one time to issue certain selections from

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the *Brahmavadin* in book form under the name of *Brahmavadin Essays*, Professor Max Müller was kind enough to send an appreciative introduction to the proposed publication. Somehow the project fell through; and Professor Max Müller's introduction alone was curiously enough published in one of the later volumes of the journal. The old project is fully worthy of revival and deserves to be carried out even now after so many years.

HIS SIMPLICITY.

Although he has understood English life so well and assimilated English thought so thoroughly, it is edifying to note that he manages to be wholly Indian in his domestic habits without allowing any trace of the influences of the West to touch him in his home-life. His Indian culture being no less deep than his English culture, and his patriotism being genuine, far-seeing and discerning, he does not believe that true progress can in any matter be achieved through hasty imitation and heedless adoption of alien modes in dressing and living. In such imitation he sees a want of self-respect and an incapacity to understand the natural origin and adjustment of human modes of dress and life in relation to the varying environments of the various human communities in the various parts of the world. His example in this matter is not unique, as there are many other worthy Hindus, who have not, in spite of their English culture, adopted European modes of dress and life; and yet Mr. Rangacharya's simplicity in his home-life and manner of dress arrests attention and deserves to be pondered over with some care by all those, to whom modern refinement consists in the ready imitation of European externalities. True refinement always rests on true culture, and is related to the head and heart very much more intimately than to dress and food; and in respect of the refinement, which is of the head and heart, Mr. Rangacharya can in no sense be said to be lacking in it. Plain living is nowhere incompatible with high thinking.

PRESCIENCE AND POWER OF SPEECH.

His reputation as a public speaker and lecturer is high. Standing on the platform, he develops arguments as he speaks. His sentences are not short. They are not darted at his hearers like random arrows; but they come sweeping down in regular sequence in long and involved periods, clearly delivered in a voice that reflects his perspicuous sincerity, deep feeling and intense thought. He is one of the very few speakers in South India, who can, without notes of any kind, speak on any philosophical, literary or religious subject for two hours at a stretch, and keep the audience spell-bound all the time. Many are the speeches and lectures that he has delivered; and all his utterances are received with great respect and attention. His lecture on "Indian Loyalty," delivered by him on behalf of the Madras University Union on 27th October, 1897, was a notable performance in public speaking. It occupied more than two hours, and was throughout extempore. It was a manly and vigorous defence of his countrymen against the rather common and careless charge of disloyalty, which used to be freely hurled at them by Anglo-India in those days,—a dangerous and delicate subject for a Government servant to speak on in any circumstance without the aid of previously prepared notes.

When, it became known that he was to give evidence before the Royal Commission on the Public Services in India as the representative of the collegiate section of the Provincial Educational Service in Madras, it came to be generally expected that his well-known enthusiasm and patriotism would find their full expression in his evidence, and that that evidence would be just and brave and telling. Indeed so it was; and to many that were present, when he gave his

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evidence, it must have been a source of considerable delight to see that, at the conclusion of his evidence, he was congratulated on his evidence, by more than one European member serving on that Royal Commission. In his written Memorandum presented to the Commission, he urged, as it has been usual with him for years, that the spirit of comradeship should prevail between the British and the Indians in every department of the administration of the State, that colour should carry no privilege or disability with it, and that this assurance of equality is especially necessary in the Department of Education. "Culture and character," he said in his Memorandum to the Royal Commission, "are quite international in their nature, and it is possible for a good Indian possessing the required qualifications to be as good an educator as a good European with the same qualifications." Then, after pointing out that the old partiality in favour of Europeans is no longer justifiable, but is very undesirable from moral as well as political considerations, he meaningfully declared :—"In the matter of modern Indian education, it is no more injurious to ignore that it is Europe which is educating India than to forget that it is India which is being educated by Europe." In another place in the same Memorandum he has openly said "that the educational salvation of India lies more in the hands of the Indians themselves than in those of British workers in the field of Indian education." These strongly expressed views of his are in full keeping with enlightened Indian opinion in all parts of the country, and are such as deserve serious attention and careful consideration.

CONCLUSION.

A tall, majestic figure, a broad chest and well built shoulders without any sign of athleticism, a massive head and expansive forehead so peculiar to his community, a high and somewhat aquiline nose, eyes that while speaking seem to be directed to some distant object of mental vision, well-set lips indicating firmness of purpose, staid and dignified manner in walking, a plain silk long coat in summer and homespun in other seasons and a well-tied white turban—these are the elements in the picture of the man whose life and work have been passed in rapid review in the foregoing paragraphs. He lives in a house built after a plan of his own. There is in it no separate drawing-room. His study and drawing-room are the same, and rarely do any social callers disturb him or his work with small talk of any kind. His visitors see him almost always on serious business generally connected with educational, religious or literary matters of interest and importance. Being specially a man of thought more than of action, he is very reserved in his general demeanour ; and there are not a few who have mistaken this thought-abstracted reserve of his to be a kind of consciously maintained aloofness resting on a sense of self-importance. He is certainly slow to make friends, and not at all alert in cultivating aquaintances ; but his friendships, few though they may be, are fast, sincere and enduring. Being largely a self-made man, he knows well the nature of the struggle which is involved in rising in life from poverty to competence ; and his heart is always full of outflowing sympathy and expanding love towards those who are poor and in needy circumstances. He may very appropriately be taken to be a typical English-educated Hindu of the closing period of the 19th century in Southern India. Highly intellectual and versatile in thought, fearless in the expression of his views, intensely national in his social and religious opinions and ideals, he has lived a life of great personal purity and transparent truthfulness. These well-known virtues of his life have made him a man, who is admired, revered and loved by all those that have come into any kind of close contact with his mind and life ; and such persons are in fact not a few. When the news of his retirement reached Sir John Atkinson, K.C.S.I., the recently retired Senior Member of the Council of Fort St. George, Sir John wrote to him—"You will be much missed. You have done much admirable work for the Government and the country." Indeed he has done much admirable work for the Government and the country ; and it is hoped that this sketch will show that, more than even that, he has lived an admirable life of exemplary value as scholar, scientist and educator.

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Songs Which Have Made History.

By Mr. RUDOLPH DE CORDOVA.

WISER probably than he knew was that very wise man immortalised by Andrew Fletcher of Saltoun, who opined that "If a man were permitted to make all the ballads he need not care who should make the laws of a nation." Here is the origin of some famous songs that have done much to alter the course of events. Under the influence of song, men's blood has been fired as in a furnace, and they have accomplished deeds which would be impossible without such stimulation. In the very earliest records of war music has always been used to rouse the enthusiasm of the soldiers, and from instrumental music to vocal music the step is very short. The words of songs have, however, ever been matters of secondary consideration, and verses little better than doggerel have brought about results the effects of which last through the ages.

If we go back through the story of Britain we find that some of the earliest songs which helped to make history were those of the Crusaders. Many of these were written in Latin, but that circumstance made no difference, for no sooner was the music heard than men in their thousands were ready at that instant to throw aside every earthly tie and march to the Holy Land. Edward I. attached so much importance to the value of music, and especially of song, in influencing the people that he actually had the Welsh bards put to death in order to prevent them continuing to incite the men of that country to revolt against his rule.

If it were possible to select one song which more than all had produced the greatest effect, it would probably be found to be "Lilliburlero," of which Dr. Percy wrote: "The rhymes, slight and insignificant as they now seem, had once a more powerful effect than either the Philippics of Demosthenes or Cicero, and contributed not a little towards the Great Revolution of 1688." Of this song, Burnett in his *History of his Own Times*, says: "A foolish ballad was made at that time, treating the Papists and chiefly the Irish in a very ridiculous manner, which had a burden, said to be Irish words, 'Lero, lero, lilliburlero,' that made an impression on the King's army, and at last the people, both in city and country, were singing it perpetually. And, perhaps, never had so slight a thing so great an effect." "Lilliburlero" was written by Lord Wharton, although at one time it was attributed to the Earl of Dorset, who wrote: "To all you ladies now at hand." The reason for Lord Dorset's being credited with the words was that they contained a particular expression which the King remembered he had made use of to him.

There would appear, however, to be no question as to the real authorship of the song which, according to Macaulay, "sang James II. out of three kingdoms," Lord Wharton's reason for writing it is attributed to his desire to be revenged on James II., who had given the appointment of Lord Deputy of Ireland to Tyrconnel. The words of the song run as follows:—

Ho! Brother Teague, dost hear de decree?
Lilliburlero, bullen a la,
That we shall have a new deputie,
Lilliburlero, bullen a la,
Lero, lero, lilliburlero, lilliburlero, bullen a la,
Lero, lero, lilliburlero, lilliburlero, bullen a la,

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Ho ! by my shoul, it is de Talbot,
And he will cut all de English throat ;
Tho, ' by my shoul, the English do praat,
De Law's on dare side, and Chreish knows what.
But, if dispence do come from de Pope,
We'll hang Magna Charta and demselves in a rope,
And de good Talbot is made a Lord,
And he with brave lads is coming aboard,
Who all in Grance have tauken a sware,
Dat dey will have no Protestant beir.
Oh, but why does he stay behind ?
Ho ! by my shoul, 'tis a Protestant wind.
Now Tyrconnel is come ashore,
And we shall have commissions gillore ;
And he dat will not go to Mass
Shall turn out and look like an ass.
Now, now de bereticks all go down
By Chreish and St. Patrick ! de nation's our own.

Later on four lines were added :

There was an old prophecy found in a bog,
That Ireland should be ruled by an ass and a dog,
The prophecy's true, and now come to pass,
For Talbot's a dog and Tyrconnel's an ass.

When the fate and fortuness of Charles I. were declining Martin Parker wrote : "When the King Enjoys His Own Again," which Ritson calls " the most famous and popular air ever heard of in this country." Not only did it succeed in inducing men to flock to Charles's Royal Standard, but, to still quote Ritson. " It served afterwards with more success to keep up the spirits of the Cavaliers and promote the restoration of his son—an event it was employed to celebrate all over the Kingdom. At the Revolution (1688) it, of course, became an adherent of the exiled family whose cause it never deserted, and, as a tune is said to have been the principal means of depriving King James of the Crown, this very air upon two memorable occasions was very near being instrumental in replacing it on the head of his son." It is believed to be a fact that nothing fed the enthusiasm of the Jacobites, down almost to the present reign, in every corner of Great Britain, more than " The King Shall Enjoy His Own Again." It is a fairly long song, and the first verse :

What Booker can prognosticate
Concerning Kings or Kingdoms' fate ?
I think myself to be as wise
As he that gazeth on the skie.
My skill goes beyond the depths of a Pond,
Or Rivers in the greatest rain,
Whereby I can tell
All things will be well
When the King enjoys his own again.

Booker, Pond, and Rivers were all more or less well-known astrologers and makers of almanacks of the time. Two later verses were :—

Though for a time we see Whitehall
With cobwebs hanging on the wall,
Instead of silk and silver brave,
Which formerly it used to have,

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With rich perfume in every room
Delightful to that princely train
Which again you shall see
When the time it shall be
That the King enjoys his own again.
Full forty years the Royal crown
Hath been his father's and his own,
And is there anyone but he
That in the same should sharer be?
For who better may the sceptre sway
Than he that hath right to reign.
Then let us hope for peace,
For the wars will not cease
Till the King enjoys his own again.

Readers of Sir Walter Scott will remember that this song was introduced into "Woodstock," for Wildrake is represented as perpetually singing "The King Shall Enjoy His Own Again." It was, however, not used merely to support the cause of the Jacobites, for many words were written to the tune in favour of the House of Hanover.

During the Civil War, and even during the reign of Charles II., "A Health unto His Majesty" was an exceedingly popular song, and did so much to keep the spirit of loyalty alive that it was twice mentioned by Shadwell in his plays, first in "The Miser" and secondly in "Epsom Wells." Two of the lines have, indeed, sung themselves into our own time, for there are few people who will fail to remember having heard them:—

Here's a health unto His Majesty,
With a fal lal la la la la la,
Confusion to his enemies,
With a fal lal la la la la la,
And he who will not drink his health,
I wish him neither wit nor wealth
Not yet a rope to hang himself,
With a fal lal la, la la la la la la la
With a fal lal la, la la la la.

While these songs, with "The King Comes Over the Water" and "When the King Comes into His Own Again," served to keep alive the Stuart cause south of the Border, in Scotland the strange fascination which the members of that House wielded over the hearts of all who came in contact with them was prevented from diminishing by "Bonnie Charlie's Gone Awa" and specially by "Bonnie Dundee," which begins:—

O, whar did ye get that hanver meal bannock,
O silly blind body, O, dinna ye sie?
I got it fra a young brisk Sodger Laddie
Between Saint Johnston and Bonnie Dundee.

It need hardly be said this must not be confounded with Sir Walter Scott's far better known song of the same name with its stirring measure:—

To the Lords of Convention 'twas Claverhouse spoke:
"Ere the King's crown go down there are crowns to be broke.
Then each Cavalier who loves honour and me,
Let him follow the bonnets of Bonnie Dundee.

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Come fill up my cup, come fill up my can,
Come saddle my horses and call out my men,
Unhook the West-port and let us gae free,
For it's up with the bonnets of Bonnie Dundee."

In more modern times few songs have left a greater impression than that with the fighting chorus :

We don't want to fight ; but, by Jingo, if we do,
We've got the ships, we've got the men, we've got the money too.

It is no exaggeration to say that these lines aroused the martial feeling of England to boiling-point. If the "lion comique" of the period to whom the song brought great renown had been sent on a recruiting expedition there is no doubt he would have enrolled thousands and tens of thousands of men who would have gone to the front shouting the chorus which has bequeathed "Jingo" as an asset to the national language.

II

From the time of the French Revolution four songs have played a great part in the history of France. They are the "Marseillaise," the "Chant du Depart," the "Ca Ira," and the "Carmagnole," and, though the last three must yield place to the "Marseillaise," it would be difficult to over-estimate the influence they have exercised.

The earliest of those heard in the Revolution was the "Ca Ira," which was sung on October 1st, 1789, when the Parisians were marching to Versailles. According to one story, the words were suggested to a street singer named Ldre by General Lafayette, who recalled Franklin's favourite saying during the American Revolution. Another story is that it was written by Deduit and sung by him at the Cafe des Arts on Sunday, July 18th 1790. It created a great effect, and as soon as Deduit had finished, the deputy Gourdin jumped into the orchestra, crying, "Brothers in arms and brave citizens, you have crowned Deduit with your applause ! I propose that he is forthwith declared to be the patriot author and the national poet!" The resolution was passed with acclamation.

The tune is the same as the Carillon National which was one of Marie Antoinette's favourites, and as it was yelled by the mob which accompanied her from Versailles to the Conciergerie and from the Conciergerie to the guillotine. It has been suggested that the song was the last thing she heard before Death sealed her ears. The Carmagnole with its terrible refrain :

Fuyez, fuyez, il en est temps,
La guillotine vous attend,
Nous vour raccourcirons,
Vos tetes tomberont.
Dansons la Carmagnole ;
Vive le son, vive le son,
Dansons la Carmagnole,
Vive le son du canon,

is said by some to have come originally from Provence and by others to be a song sung by sailors in Marseilles ; others again declare it to be a dance tune which was adapted as a patriotic military song at the end of August or the beginning of September in 1792.

The "Chant du Depart," written during the Reign of Terror, helped, with the "Marseillaise," to induce thousands of men to enrol for the defence of the frontier of France. According to one story, it was written by Marie Josef Chenier in a crowded room. So great was its popularity thatthe soldiers called it "the brother of the 'Marseillaise.'

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No song ever achieved so instant a popularity or proved its power of influencing the actions of men as did the last named. When Louis XVI. declared was against Austria in 1792 more men were wanted for the defence of Strassburg. The Mayor of the town thought that a patriotic song would rouse the youngmen of the town, and he asked for one. A corps of engineers was quartered in the town with their captain, a young man named Rouget de l' Isle. So soon as he heard the request, Rouget determined to try his hand at the task. He picked up his pen and began to write. When the words were on paper he took up his violin and began to make the tune. He succeeded so well that the next day the song was rehearsed by the King's soldiers, and, shortly after, was played in public with such effect that when the Mayor asked for 600 men, 900 volunteered.

At first it was called the "Chant de Guerre pour l' Armee du Rhin," but later on was known as the Marseillaise Hymn, from the fact that it was sung by the men of Marseilles when they marched from that city to Paris. Who is there who has not been stimulated by the wonderful chorus :

Aux armes, citoyens !
Formez vos bataillons :
Marchons, marchons ! qu'un sang impur
Abreuve nos sillons.

In Germany the "Wacht am Rhein," which owed its origin to the time when the left bank of the Rhine was threatened by France, has stimulated many composers and has served to rouse the spirits of two generations of Germans. It was written by Max Schneckenburger, who was only twenty-one at the time, and the music was composed by Carl Wilhelm, who was but twenty-five. So great an effect did the song produce that, in 1871, Wilhelm received a pension of £150 a year from the German Emperor, but died two years later.

This song must not be confounded with Becker's

Sie sollen ihn nicht haben,
Den freien deutschen Rhein,

which was set to music by Kreutzer.

The inspiration of Becker's verse was Victor Hugo's "France Take Back the Rhine," to which the German verses are a reply. So soon as the song was heard, the refrain of which may be translated :

They never shall have
The free German Rhine.

Alfred de Musset was inspired to write one of the most laconic sets of verses ever devised by a poet, the refrain of which was :

We have it already.

Four or five sons have undoubtedly helped to make the history of the United States. They are "The Star-Spangled Banner," "Marching through Georgia," "John Brown's Body," "Dixie's Land," and, of course, the song which is regarded as the national air, the immortal "Yankee Doodle."

In the war of 1812 Francis Scott Key wrote "The Star-Spangled Banner" on seeing the flag floating over Fort McHenry. When he returned to his division, as recorded by a writer, "He read it aloud once, twice, three times, until the entire division seemed electrified by its pathetic eloquence. An idea seized Ferdinand During. Hunting up a volume of old flute music which was in my tent he impatiently whistled snatches of tune after tune as they caught his eye. One called 'Anacreon in Heaven' struck his fancy and riveted his attention. Note

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after note fell from his puckered lips until, with a leap and a shout, he exclaimed "Boys, I've got it," and, fitting the tune to the words, there rang out for the first time the song of 'The Star-Spangled Banner.' How the men shouted and clapped, for never was there poetry set to music made in such inspiring influences. It was caught up in the camps, sung around our bivouac fires, and whistled in the street, and, when peace was declared and we scattered to our houses, it was carried to thousands of firesides as the most precious relic of 1812."

"Marching through Georgia" and "Dixie's Land" gained tens of thousands of adherents to the cause of the North and South during the Civil War, while "Yankee Doodle" is said by one to have been traced back to Oliver Cromwell's time, when ... it was sung in derision of the Great Protector. The air was handed down to the Puritans, and finally became a New England jig. In the natural order of things it was fitted with appropriate words by some revolutionary rhymester, and served such an excellent purpose in satirising the British troops that it was adopted throughout the colonies as the patriotic song of the Sons of Liberty.

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THE

Hindustan Review.

LITERARY SUPPLEMENT.

MOTTO :—A reviewer of books is a person with views and opinions of his own about life and literature, science and art, fashion, style and fancy, which he applies, ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to books written by somebody else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand in hand through the field of criticism. As neither sympathy nor knowledge can ever be complete, the perfect critic is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems of the very essence of good criticism and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is Sanity. Let Sanity for ever sit enthroned in the critic's armchair.—*The Rt. Hon'ble Augustine Birrell, M. P., on "The Critical Faculty."*

A LITERARY CAUSERIE.

Indian Thought in Shelley and Tennyson.—II.

By "A SEEKER AFTER TRUTH."

THE INDIVIDUAL SOUL AND THE UNIVERSAL SOUL.

TENNYSON'S view of the relation between the individual and the universe is thus expressed by his son : "He held that there was an intimate connection between the human and the divine, and that each individual will had a spiritual and eternal significance with relation to other individual wills as well as to the Supreme and Eternal Will. Throughout his life he had a constant feeling of a spiritual harmony existing between ourselves and the outward visible universe, and of the actual immanence of God in the infinitesimal atom as in the vastest system." This all-pervading One is variously called the Universal Soul or Universal Spirit, or Love or Light, Existence, Knowledge, Bliss and so forth. "That which exists is one; sages call It various," says the Veda. The One has no attributes and is indefinable. Accordingly Tennyson has called it the "Nameless." Shelley agreed as to the existence of an indestructible, all-pervading Spirit. He also agreed that to attribute moral qualities to this Spirit is to degrade it into man. But one of the appellations that he has given to It in *Queen Mab* viz., "Necessity," and the declaration that "There is no God" in the same work, have startled many minds.

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It is sufficient to note here that both Shelley and Tennyson admitted the existence of an all-pervading One and held that this One is indestructible, while the world "that seems" is a product of thought and must vanish :

If the Nameless should withdraw from all
Thy frailty counts most real, all thy world
Might vanish like thy shadow in the dark.

[Tennyson : *The Ancient Sage.*]

The note of oriental mysticism which Sir Alfred Lyall discovers in the *Ancient Sage* occurs also in Shelley's *Hellas* :

Sultan, talk no more
Of thee and me, the future and the past ;
But look on that which cannot change—the One,
The unborn and the undying * *
* * * * this whole
Of sons and worlds and men and beasts and flowers,
Is but a vision ;—all that it inherits
Are motes of a sick eye, bubbles and dreams :
Thought is its cradle and its grave.

Indeed the budding mystics have more than once declared that this life is one "of error, ignorance, and strife, where nothing is but all things seem ; and we the shadows of the dream :—"

Spirit of Nature ! * *
* * * *
Yet not the lightest leaf
That quivers to the passing breeze
Is less instinct with thee :
Yet not the meanest worm
That lurks in graves and fattens on the dead
Less shares Thy eternal breath,
Spirit of Nature ! thou !
Imperishable as this scene.
* * * *
Spirit of Nature ! no,
The pure diffusion of thy essence throbs
Alike in every human heart.
* * * * *
Yet every heart contains perfection's germ :

[Shelley : *ueen Mab.*]

The One remains, the many change and pass ;
Heaven's light for ever shines, Earth's shadows fly ;
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity,
Until death tramples it to fragments.—

[Shelley : *Adonais.*]

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Throughout this varied and eternal world,
Soul is the only element, the block
That for uncounted ages has remained.
The moveless pillar of a mountain's weight
Is active, living spirit. Every grain
Is sentient both in unity and part.

[Shelley : *Queen Mab.*]

We all are changed by still degrees,
All but the basis of the soul.

[Tennyson : *To J. S.*]

O living will that shalt endure
When all that seems shall suffer shock.

[Tennyson : *In Memoriam.*]

The hills are shadows, and they flow
From form to form, and nothing stands ;
They melt like mist, the solid lands,
Like clouds they shape themselves and go.
But in my spirit will I dwell,
And dream my dream, and hold it true ;
For though my lips may breathe adieu,
I cannot think the thing farewell.

[Tennyson : *I. M.*]

It would not be out of place here to note what Sir A. Lyall has to say of such reflections : " Yet it must be remarked that they have a tendency to weigh down the mainspring of human activity. They are akin to the subtle opiates of oriental philosophy, which teaches the nothingness of sensuous life ; but fortunately the energetic races of the world are not easily discouraged." That a man of Sir Alfred's knowledge of India should have made these remarks only shows how difficult it is for ordinary mortals to appreciate the high ideals and views of life fondly cherished by the Ancient Sages of India and lovingly clasped by the modern poet of England. It may be observed that the Rishis of old who breathed the open air of the mountains had (as appears from all accounts) a wonderful physique and a large store of psychic power, not like their descendants of to-day who, partly owing to the rigours of a tropical climate, and partly owing to evil social customs, have lost much of energy and vigour, and who, owing to this very lack of vigor, find it easier to eject the old ideal than to realize it. The mystic had visions of the One : " As it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality seeming no extinction but the only true life." [Introduction to *In Memoriam.*] *Indeed, this* state is akin to

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the "Samadhi" of the Rishis of old, and its description is appropriately put into the mouth of the Ancient Sage :

> And more, my son ! for more than once when I
> Sat all alone, revolving in myself
> The word that is the symbol of myself,
> The mortal limit of the Self was loosed,
> And past into the Nameless as a cloud
> Melts into heaven. I touch'd my limbs, the limbs
> Were strange, not mine—and yet no shade of doubt,
> But utter clearness, and thro' loss of Self
> The gain of such large life as match'd with ours
> Were Sun to spark—unshadowable in words,
> Themselves but shadows of a shadow-world.
>
> [*The Ancient Sage.*]

None but a mystic could write these lines:

> So word by word and line by line,
> The dead man touch'd me from the past,
> And all at once it seem'd at last
> The living soul was flashed on mine,
> And mine in his was wound.
>
> [Tennyson : *In Memoriam.*]

> I saw not, heard not, moved not, only felt
> His presence flow and mingle through my blood
> Till it became his life, and his grew mine,
> And I was thus absorbed . . .
>
> [Shelley : *Prometheus Unbound.*]

Tennyson felt that "The spiritual *is* the real : it belongs to one more than the hand and the foot." Surely he was not haunted by blank despair, as Sir Alfred would make out from his later poems. Like every other great man, and most perhaps like Buddha, he saw that the world that "seemed" was full of sorrow and that the sorrow could not diminish without a change in the popular ideas and the popular ideals. He painted the sorrow vividly to bring it home to men's minds and to make them "look higher" :

> Look higher then, perchance, thou mayest—beyond
> A hundred ever-rising mountain lines
> And past the range of Night and Shadow—see
> The high-heaven dawn of more than mortal day
> Strike on the Mount of Vision.
>
> [*The Ancient Sage.*]

Change your ideals, look with other eyes, and you will see God everywhere—this was the burden of the songs of the great poet, who himself saw God everywhere.

> "And the ear of man cannot hear, and the eyes of man cannot see;
> But if we could see and hear, this Vision—where is not He?"
>
> [*The Higher Pantheism.*]

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And this passage, says Sir Alfred himself, "might be interpreted as leading up to the doctrine of oriental theosophy:" Surely "the opiates of oriental philosophy" strengthened a strong man in times of intense grief, and, but for these opiates, Tennyson would have shot himself in 1833 under the guidance of the "still small voice," and the world would not have heard of *In Memoriam*.

THE LAW.

The ordinary man is no mystic. When he has to face the stern realities of the world, he asks himself whether the universe is governed by law.

The poet and the philosopher both answer "yes." The One manifests Itself through Nature and Nature's Laws. And the One is called the Law. Tennyson tried

To search thro' all I felt or saw,
The springs of life, the depths of awe,
And reach the law within the law:

[Tennyson: *The Two Voices.*]

He found that the "One God was the one Law" and that the heart of the Law was Love: "Yet God *is* love, transcendent, all-pervading!" We do not get *this* faith from Nature or the world. If we look at Nature alone, full of perfection and imperfection, she tells us that God is disease, murder and rapine. We get this faith from ourselves, from what is highest within us, which recognizes that there is not one fruitless pang, just as there is not one lost good." [Introduction to *In Memoriam*] As Buddha declared:

Before beginning, and without an end,
As space eternal, and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.
Such is the law which moves to righteousness
Which none at last can turn aside or stay;
The heart of it is Love: the end of it
Is Peace and Consummation sweet. Obey!

[*The Light of Asia.*]

This idea frequently occurs in Shelley and Tennyson:

And in the storm of change, that ceaselessly
Rolls round the eternal universe, and shakes
Its undecaying battlement, presides,
Apportioning with irrestible law
The place each spring of its machine shall fill;
. . . .
All seems unlinked contingency and chance;
No atom of this turbulence fulfils
A vague and unnecessitated task,
Or acts but as it must and ought to act.

[Shelley: *Queen Mab.*]

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Countless and unending orbs
In mazy motion intermingled,
Yet still fulfilled immutably
Eternal nature's law.

[Shelley : *Queen Mab.*]

Oh yet we trust that somehow good
Will be the final goal of ill,
. . . .
That nothing walks with aimless feet ;
That not one life shall be destroy'd,
. . . .
That not a moth with vain desire
Is shrivel'd in a fruitless fire,
Or but subserves another's gain.

[Tennyson : *In Memoriam.*]

The hollow orb of moving circumstance
Roll'd round by one fix'd law—

[Tennyson : *The Palace of Art.*]

What the East calls "Karma" is but a phase of this Law, a phase which the scientist calls "the Law of Cause and Effect." Every thought, word, or deed, leaves its own impression and the successive impressions, in themselves, form a power which makes for good or ill. Man makes his own Karma or fate without being conscious of it.

Tomorrow yet world reap to-day,
As we bear blossom of the dead ;

[Tennyson : to *J. S.*]

Shelley, who vividly realized that the Law was unchangeable, called it Necessity. This startling appellation is thus explained : "He who asserts this doctrine of Necessity, means that, contemplating the events which compose the moral and material universe, he beholds only an immense and uninterrupted chain of causes and effects, no one of which could occupy any other place than it does occupy, or acts in any other place than it does act." [Notes to *Queen Mab.*]

THE BOOK OF THE MONTH.*

Professor Aliotta's Idealistic Reaction Against Science.

By Dr. ANANDA K. COOMARASWAMY, D.Sc.

A conflict of Rationalism and Idealism was in the beginning, is now and ever shall be. It is, however, Professor Aliotta's purpose,—not to cover the whole ground historically,—but to describe and criticise the special reaction of the latter part of the XIXth century,—a reaction from the special Intellectualism of 'Modern Science.' This reaction against knowledge took two directions: that of the Pragmatists (including Nietzsche), who

* *The Idealistic Reaction Against Science.*—By Professor Aliotta, translated by Agnes McCaskill (Macmillan, London, 12*s.* 6*d.*)

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are all for action, and that of the Intuitionists who claim that Love and Beauty (Religion and Art) are fuller revelations of Reality (the innermost being of things, Life, Energy, God) than is attainable in any way by Intellection.

Thus Ravaison claims that "Beauty, and more especially beauty in its most divine and perfect form, contains the secret of the world" * and Baldwin that in æsthetic contemplation the "consciousness has its completest and most direct and final apprehension of what reality is and means" † ; just as Hindu theory defines Rasa (æsthetic emotion) as analogous or identical with the emotion of Atman-intuition, in just the same way the mystics of all ages (to whom, however, Professor Aliotta makes no reference) proclaim that through Love alone (the identity of subject and object) is attained the immediate revelation of Reality : this is the gift of Eternal Life offered by the Saviours.

The æstheticians and mystics are on sure ground in claiming that Beauty and love are modes of our consciousness fully competent to our final and full illumination. But they have sometimes erred (just as the Rationalists err in claiming exclusive validity for knowledge) in claiming *exclusive* validity for the æsthetic or mystic experience with which they are alone familiar.

Professor Aliotta very effectively replies for Science against such over-depreciation by the Intuitionists. He says that such depreciation could only be well founded if Science be arbitrarily defined as the empirical analysis of the registrateable ; but that in fact Science is much more than this. The concept is something more than a mere summary of perceptions; it is not an abridged experience, but an idealised experience, and its fruitfulness lies in its ideal character. Professor Aliotta has a moving passage, which may be said to prove from internal evidence that Science has that spiritual meaning that he claims :—

The whole complex structure of the mechanical world is but a vast framework erected by the mind of man in order to raise experience to the unity of reason, and to understand among the few scattered and fragmentary indications afforded us by nature that Living Thought which finds expression there, is in our own innermost mind. Science, by emphasizing the rational unity which gathers together the phenomena of the universe into one vast organism, teaches us to understand them truly, since the word 'understand' neither has nor can have any other meaning than to draw out the intelligible meaning of things, and to discover in the unconscious actions of natural beings those same principles which constitute the substance of our reason, Scientific knowledge teaches us to hear the inmost soul of things vibrating in unison with our own souls, and it is just this which enables us to understand them and to absorb into our own Ego the revelation of their true being. Knowledge is not the passive reflection of things, a sort of photograph of them, but the active elevation of the object to the life of the subject. It is commonly said that the man of science studies nature in order to wrest her secrets from her ; it would perhaps be equally true to say that the silent voice of things, speaking to us through experience, asks our mind the revelation of the

* *La Philosophie en France dans le 19 siecle*, page 322,
Thought and Things, preface,

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end to which their unconscious activity tends. Obscure being would fain rise to the light of thought, and the soul of the man of science who listens to that voice is not the Ego of the solitary egoist who seeks his own intellectual pleasure, but rather the heroic soul which knows the virtue of sacrifice, and which, filled with yearning love for these lowly beings, strives to impart to them a spark of the flame which burns so brightly within itself.

We would add that we believe that the ecstasy of the scientific discoverer (not he that 'discovers' a new species or a new mountain, but who perceives intuitively after long communion with nature, whether in the laboratory or abroad, some general relation, some unity of purpose or of character) is co-equal and identical with that of the Lover and the Artist, in moments of identity or of æsthetic contemplation.

Professor Aliotta, however, develops his theory as a definite attack upon Idealism, and a defence of Theism. "There is no such thing (he says) as an unknowable reality." But here, we think, he is in fact speaking only of the Saguna Brahman, who is indeed knowable conceptually. His arguments against the existence of a Nirguna Brahman are of little weight. He adduces two considerations against Idealism: If the universe is a purely subjective construction, if plurality is an illusion, then it should be possible to practically eliminate the duality of subject and object; in other words that which we have created, we ought still to be able to mould at will; yet (as Aliotta points out and everyone knows from personal experience) the world is not mere "plastic matter which will yield to our every whim": "the object is not an amorphous flux of sensations which can be segmented and ordered as we please, but is the centre of a system of reactions which...may sometimes play us false and despatch us into the other world". In other words, we do not always have our own way. This is very plausible; but the argument for plurality falls to the ground if we begin to consider what is meant by "whim" and "way." For if we assume Idealism, and regard the seeming plurality of the universe as a contraction and identification into variety (the motif of which we need not discuss), then it is only too obvious that the separate creature wills of the myriad monads thus created can not satisfy their every whim, for they are but fragments of the greater will (Energy, Force, God) by which the universe is created and sustained. It does not follow that *this* entity has not the power to recreate and mould at will its own creation; nor does it follow that the creature-will, the "whim" and "way" that are almost powerless as such, may not be raised to Omnipotence. *Whoso hath not escaped from will, no will hath he.* Nature resists our will only in proportion to our lack of faith; "in ages of imagination this firm persuasion removed mountains". Nature is continually plastic to the will of saints and avatars; and to *our* will, in proportion as our will is *His*.

Professor Aliotta raises a second objection to Idealism in what he describes as the inaccessibility of other Egos. "These consciousnesses (he says) defy all attempts at direct penetration, and remain incommunicable in their intimacy; we can only reconstruct the subjective life of others by the

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help of outward signs, whereas .....from the idealistic point of view, which denies the substantiality of the Ego and the plurality of various subjects...the various consciousnesses ..... should penetrate one another as do different moments of the same spiritual life, and it should be possible for me to read the mind and past of another as I do my own. Every obstacle to the intimate communion and fusion of minds should vanish, and one mind be visible to another without any intervening veil of secret thought and feeling". Here also we reply that the objection falls to the ground as contrary to experience; for nothing is more constantly announced by lovers throughout the world than the fact of the mutual fusion and transparency of minds, in perfect sympathy; while the inner mind of the whole universe lies open to the mind of Saint and Artist, who sees all things in himself and himself in all. That this should be so is not contrary to the order of Nature, but simply perfection of an experience that must in some degree have come to everyone; and this experience is our strongest evidence of Unity (which would indeed be disproved were it shown absolutely that the subjective life of others cannot be known except through outward signs). Thus either argument against the Nirguna Brahman is countered by our own experience. This does not, however, imply that Professor Aliotta's argument for the Saguna Brahman (Ishvara) is invalid. This argument is briefly as follows:

The rationality which science postulates in nature leads us to Divine Conciousness as its necessary epistemological development, because...A norm which is not a norm for any consciousness is a logical absurdity. He who believes in the objective value of his science must then also believe in God: if an Absolute Thought does not exist, nature cannot be rational, and if there is no rationality in things, the reconstruction which we make of them with the categories and principles of our mind is an arbitrary projection of no value whatsoever. He who doubts the existence of God must doubt the objective value of his cognition.....The scientific man who sets himself to understand nature manifests his faith in the rationality of the world by the very act of turning to her in the yearning of his soul, and works all unknowingly for the glory of God, even though he may call himself a materialist".

The mention of faith recalls the definition of Saint Paul: *Faith is the substance of things hoped for, the evidence of things not seen.* And so understood, is not religious faith identical alike with art, defined as *The imitation of things as they ought to be*, and Will Science, defined as by Professor Aliotta in a passage already quoted? We are prepared to maintain that all these are equally means of apprehension of the Saguna Brahman, and only part company with Professor Alliotta in believing that beyond this person and including him, is the undivided.

VIEWS AND REVIEWS.

Mr. Sidney Low on the Egypt of To-day.*

By Mr. D. W. KITTREDGE.

BEFORE she sailed for America in 1834, Miss Harriet Martineau was asked by James Mill if she expected to understand the Americans in two years. She replied that she had no such idea, whereupon he told her

* *Egypt in Transition.* By Sidney Low. 1914.

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"that five-and-twenty years before he had believed that he understood the Scotch: and that in another five-and-twenty, he should no doubt understand the English; but that now he was quite certain that he understood neither the one nor the other." In these days of fountain-pens and kodaks, Mr. Mill would have to quit the procession unless he revised his notions of the time it takes to grasp racial characteristics. Indeed, Lord Cromer in his Introduction to Mr. Sidney Low's *Egypt in Transition* tells of an English gentleman who wished "to get at the very heart and soul of the people of the Sudan" before he took the train on the following Friday morning. Any one who is familiar with Lord Cromer's capacity for irony knows that this anecdote was not told without some sort of immediate application. Yet he is able to add that Mr. Low "has produced a lively and, so far as I can judge, a very trustworthy account of the present condition of affairs in the Valley of the Nile."

Mr. Low begins his book with descriptions of the Sudan instead of following the usual fashion of starting with the Delta and working upwards. This portion of the book, which is the larger, is also the more readable. Perhaps the reason is that the vast territory of the Sudan, extending as it does over an area of a million square miles, is more suited to Mr. Low's peculiar and unusual powers of observation and description on a broad scale. These powers represent modern journalism at its best, and naturally too, they are accompanied by the limitations which are more or less inherent in the work of a newspaper correspondent.

For example, when Mr. Low shows how British officers, "Conservatives by tradition and instinct, disliking Radicals and Little-Englanders and Labour politicians," have unconsciously been the means of introducing state socialism into the Sudan, he is keen, effective, and instructive. In like manner, the chapters on Khartum, Port Sudan and the control of the Nile flood, and the women, soldiers, and civilians of the Sudan, contain a vast amount of interesting material, gathered with selective care and presented in a fluent and imaginative style. These parts of Mr. Low's book constitute a sort of romantic Baedeker. He looks through the sunny glasses of a distinguished writer who has been provided with introductions to important and cordial personages.

When he comes down to Cairo, however, and draws conclusions as to the results, the purposes, and the ultimate intentions of the British Occupation of Egypt, Mr. Low resorts to the intellectual legerdemain of the professional journalist who has to set out to prove a point which he is well aware almost no one accepts or believes. In one section of his book, we find this sentence: "Whoso controls the Sudan has the power to affect intimately the vital destinies of Egypt, to make it rich and prosperous, or to reduce it to scarcity and, under certain conditions, to starvation." Again, in referring to the fact that the outlets of the equatorial lakes are under the flag of Great Britain, he claims that the absolute necessity of holding this key to the

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Nile "is a conclusive answer, if there were no other, to the people who talk lightly of terminating the connection between England and the Nile Valley." But later on we find in contrast this polite chicanery: "From what has been said about the character of the Occupation, it will be seen that to talk about England 'governing' Egypt is a misuse of language. We do not govern Egypt; we only govern the governors of Egypt." And there appears this statement: "But then, the Sudan is virtually a British dominion. Egypt is not, and is not intended to be."

Would it not in the long run be better for the Egyptians, better for the English, better for the financial and moral considerations of the country itself, if English publicists gave up this rather weary and timeworn thesis? Aside from the agitations of the journalists, who profess to be keen for self-government, is there any other set of people who indirectly lend more fuel to the insidious and perpetual unrest of Egypt than the English statesmen and writers who keep up the fiction that their purpose is "simply to prepare the Egyptians for self-government"? Even Mr. Low himself has to confess that England's muddling into armed intervention at the critical moment "was one of our lucky blunders. And why? Because "it placed us securely astride the short route to India."

In his treatment of internal order and reforms, Mr. Low comes to his subject with a cosmopolitan mind, though he admits frankly that his point of view is that of a visitor. He is too shrewd and honest an observer to blink facts, particularly in his chapter entitled 'Halting Justice," wherein he gives such figures as these: "In the great cities there has been a steady growth of crime, and in Cairo, with its large sprinkling of cosmopolitan rascaldom, there were 454 murders and other grave offences in 1912 as compared with 344 in 1910." Likewise he says that "for filth and darkness it [old Cairo] need fear no comparison. Its uncleansed lanes are slippery with mud or smothered with dust, and they are lighted ineffectively, or not at all, save by the faint gleam of lanterns from the open stalls." However, Mr. Low knows that the home government and the British Agent prefer approval to criticism and so his harshest views are thus worded: "But native Cairo did not strike me as a favourable example of municipal regulation, and for a town which has lived for thirty years under the progressive hand of British officialism it is not quite what one could wish." Not one wonders how, for a quarter of a century, the metropolis of Africa was allowed to get along without a single sewer system. But the author omitted this little speculation, doubtless, because his visits have been recent and not prolonged.

One can see throughout Mr. Low's pages that Lord Kitchener has had the desired effect upon Egypt in cooling off the outward manifestations of political agitators, which under Sir Eldon Gorst culminated in the murder of Boutros Pasha, the Coptic Prime Minister. Whoever has the best interests of Egypt at heart cannot fail to agree with the old Moslem whom Mr. Low

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asked "what would happen if we were to abandon Egypt," and he admitted frankly that it would be a great misfortune for people like himself. 'We should have the Turks back again,' he said; and he did not like the Turks, and gave me a catalogue of their iniquities. 'But they were Moslems,' he added.

Taken as a whole, this book should prove exceedingly valuable for that large and growing class of thoughtful tourists who visit the Nile Valley every season quite as much for polite and facile instruction as they do for pleasure. To them, Mr. Low's book should prove highly satisfactory, for it is neither ponderous nor too profound. Manifestly, therefore, it would be unfair to compare this volume with such a final and authoritative work as Cromer's *Modern Egypt*, or even with the writings of the late Edward Dicey, who knew the country with an intimacy to which Mr. Low does not pretend. But for a faithful and readable account of the British achievement in Egypt and the Sudan from the point of view of an Englishman, endowed with sharp eyes and a comprehensive understanding, Mr. Sidney Low's *Egypt in Transition* is worth more than most of the guide-books and hand-books, and other improving manuals and annuals, put together.

Mr. Douglas Sladen on the City of Arabian Nights.*

By Mr. B. HALPER.

SINCE Napoleon made Egypt his winter quarters, that country became the rallying-point of European and American tourists. Indeed, the tourist is such an important factor in Egyptian life, that Cairo, which is naturally the centre of attraction, assumes quite a different aspect during the season which begins in November and ends in April. As among these tourists there is a number of talented men who come, not only to escape the severity of the western winter, but also to receive new impressions which they wish to record, there sprang up a vast literature on Egypt. Edward Lane, who may be regarded as the pioneer in this field, had many followers who attempted to narrate what they observed. The bulk of these books being personal impressions, they are usually not exhaustive, as many places are overlooked or disregarded by the writers, and are thus not sufficiently reliable for the traveller. On the other hand, the guide-books, such as *Baedeker* and *Cook*, are only good for reference, but are too dull for reading. A book on Egypt which should at once be reliable and readable has hitherto been a desideratum. Mr. Sladen is, therefore, to be congratulated on his achievement. He

* *Oriental Cairo, the City of the Arabian Nights.* By Douglas Sladen. Illustrated with sixty-three intimate prictures of life in Oriental Cairo from photographs by the author, and with the newest map of Cairo. Philadelphia: J. B. Lippincott Company.

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succeeded in the present volume to combine the exhaustiveness of a guide-book with the fascination of a book of impressions. Possessing an artistic eye and a descriptive pen, he is able to discover beautiful things and to describe them graphically. All the thirty-four chapters are charmingly written, and some even have a fine touch of poetry about them. Mr. Sladen is very enthusiastic about the sights he describes, and by the magic of his vivid descriptions communicates his enthusiasm to the reader. Sight-seers in Cairo will, after perusing this book, find the hidden charms of the Pyramids and the Tombs of the Caliphs revealed unto them. For Mr. Sladen, besides depicting minutely most sights of interest, takes care to inform the reader at what time and by what route they may be approached with greater advantage. In reading this book one feels as if an enthusiastic guide with artistic taste and charm takes him for a pleasant excursion, pointing out all beautiful objects.

Although the author does not aim at giving historical accounts, he nevertheless embodies in every chapter well-chosen facts which would interest the average reader and sight-seer. He advisedly abstains from encumbering the reader with tedious details which are seldom retained in the mind for more than a few minutes. Those, however, who desire further information are referred to other books, whose aim it is to give detailed accounts.

The sixty-three photographs represent various aspects of Egyptian life. They are, however, not always in their place. Thus on p. 280 there is the beginning of a chapter entitled, 'Roda Island and Moses,' and there is no allusion whatsoever to the return of the Holy Carpet from Mecca. Yet it is a photograph of this imposing procession that faces p. 280 This picture naturally belongs to chapter XXI, which deals with this subject. A similar fate has befallen the only two Jewish photographs depicting a grand Jewish funeral. They are facing pp. 14, 15 respectively but would certainly have been more suitable for pp. 223, 224, where a few lines are devoted to the description of 'a funeral of a rich Jew more magnificent than any funeral the author ever saw, except the procession of a dead monarch or a national hero.'

The meagre descriptions of Egyptian life which occur sporadically are not to be taken seriously. This may be due to the fact that Mr. Sladen is not sufficiently familiar with the Arabic language. For, after all, the first and most important qualification for the understanding of a race is to be well versed in its tongue. Moreover,

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Mr. Sladen is not a keen observer. He is too much engrossed in his artistic pursuits to be able to observe men of another race objectively. It is true that he caught the humour of the Esbekiya, and chapter III is certainly amusing. But this is a superficial and cheap sort of humour, which never escapes even the dullest person who visits an oriental town for the first time.

It should be pointed out that Mr. Sladen's book is not free from political bias. The author never misses the opportunity of drawing attention to the overwhelming favour England is bestowing on the Egyptians by occupying their country. Mr. Sladen is, no doubt, entitled to his opinion about forcing improvements upon weaker races, but his book would not have suffered if he had kept his opinion to himself. But, as remarked above, Mr. Sladen is subjective in his mode of thinking. This also accounts for the fact that he cannot resist showing his contempt for American tourists, especially for those belonging to the fair sex. We are, however, ready to forgive a man his national and personal prejudices, provided he is artistic, and Mr. Sladen is artistic to a high degree.

With the exception of the short description of a grand Jewish funeral, of which mention was made before, and the obtrusively frequent allusions to Jewish women of ill-fame there is no Jewish interest in this book. This is to be regretted, as there is a considerable Jewish population, both Egyptian and European, in Cairo, and we should have liked to get a description of it from Mr. Sladen's pen. The Jewish Quarter (Haret al-Yahad) which branches off the Musky has humour of its own and offers many points of interest. Its narrow alleys, through which a carriage can hardly pass, and mediœval synagogues are in a way quite unique.

The first three appendices which deal with 'Ways of getting to Egypt, &c.', 'Cairo is the real scene of *The Arabian Nights*', 'Artists' Bits in Cairo, &c', are very useful. One cannot, however, see the necessity or utility of reprinting as an Appendix Mr. Roosevelt's speech on Egypt at the Guildhall.

The index, which was compiled by Miss Margaret Thomas, makes the book appear more scientific than it actually is. But in spite of the drawbacks we have pointed out and of its being a popular book, mainly intended for tourists and sightseers, it nevertheless has a value of its own as at once a graphic and vivid delineation of the scenes and sights of Cairo.

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REVIEWS AND NOTICES.

Recent Indian Historical Literature.

Early History of India, including Alexander's Campaigns : By V. A Smith : Third Edition. Revised and Enlarged (The Oxford University Press Warehouse, Amen Corner, London, E. C.) 1914. Price 14*s.* net.

Iron in Ancient India : Bulletin No. 12—the Indian Association for the Cultivation of Science—By Panchanan Neogi, M. A., F.C.S. (210, Bow Bazar Street, Calcutta) 1914. Price Rs. 2-4.

Ancient India : By E. J. Rapson, M.A., (The University Press, Cambridge), 1914. Price 2*s* 6*d*.

The Fundamental Unity of India : By Radhakumud Mookerji, M.A., (Longmans, Green & Co., Bombay and London, 1914.) Price 2*s*. 6*d*.

Studies in Ancient Hindu Polity : By Narendranath Law, M.A., B.L., (Longmans Green & Co., Bombay and London) 1914. Price 3*s*. 6*d*.

A History of India from the Earliest Times : Volume I : By V.S. Dalal, B.A., (Baroda) 1914. Price Rs. 4.

Travels in the Moghul Empire : A. D. 1656-1668, by Francois Bernier. Translated and annotated by Archibald Constable. Second edition revised by Vincent A. Smith, M. A. (Oxford University Press Warehouse, Amen Corner, London, E. C.) 1915. Price 6*s. net*.

The Mahrattas and the Moghuls : By M. W. Burway, B.A. (Indore) 1914. Price Rs. 2.

The English Factories in India : (1646-1650) By William Foster, C. I. E. (Oxford University Press Warehouse, Amen Corner London, E.C.) 1914. Price 12*s net*.

Strangers within the Gates : By Gabrielle Festing, (William Blackwood and Sons, London) 1914 Price 7*s*. 6*d*.

The Ancient Roman Empire and the British Empire in India : By James Bryce (Oxford University Press Warehouse, Amen Corner, London, E.C.) 1914. Price 6*s*.

Indian Historical Studies : By H. G. Rawlinson, (Longmans, Green & Co., Bombay and London) 1914. Price 3*s*-6*d net*.

A cordial welcome will rightly be extended by all students of Indian history to the third edition, revised and enlarged, of Mr. Vincent Smith's *Early History of India*. We noticed in terms of high appreciation the previous editions of this work, which, it may safely be said, has now attained the dignity of a classic in Anglo-Indian historical literature. It is bound to maintain its position for yet a long time to come as the standard and the one indispensable work on the subject, which it deals with in so masterly a manner. The new edition is thoroughly up-to-date and embodies the results of latest researches in the different branches of knowledge affecting

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Indian historical studies. The author would do well, in the next edition, to excise the objectionable word "native" which abounds in the book, and to substitute for it the more appropriate word "Indian." For the rest, we strongly recommend its careful study to all English-knowing Indians and others interested in the study of Indian history.

Professor Panchanan Neogi (Premchand Roychand Scholar) has enriched Indian historical literature by producing a very valuable monograph, called *Iron in Ancient India*, in which he has collected and marshalled a vast amount of cogent and conclusive evidence in support of the view that "the use of iron was profectly known to the first Aryan settlers in India." The author has based his work on the result of diligent researches carried on by him, for years, in Sanskrit literature, medical and non-medical, and derived his information from "analytical, archæological and mineralogical sources." He has availed himself of several works besides those utilised by Dr. P. C. Roy in his well-known *History of Hindu Chemistry*. It is Prof. Neogi's desire to bring together in a connected form the ancient information that is available, "so that a more detailed history of Hindu chemistry may be written afterwards." In the work under notice Prof. Neogi has discussed at considerable length whether iron was known in the Vedic age and we think he has been able to prove his theory, that its use was perfectly known to the first Aryan settlers in India. As regards archæological evidence, "ancient specimens of iron are so very abundant in India" that the conviction is brought home "that India has always been a rich iron-producing country." The author devotes considerable space to the consideration of the manufacture of Indian steel, "which was certainly the material from which the famous Damascus blades were manufactured." In the author's view the crucible process of making cast steel, by means of cementation was an Indian invention and it was not until the last century that the process was rediscovered in Europe. Mr. Neogi's masterly essay enlightens us about the knowledge and use of iron in the Vedic, Brahman and Epic ages, matters of chemical interest relating to Indian iron, and it is embellished and its utility enhanced by a number of plates and illustrations. That Indian scholars should be producing such valuable studies and displaying so much scholarship and research as is evidenced by Professor Neogi's brilliant sketch is a hopeful augury for the growth and expansion of the intellectual aspects of the great Indian renaissance, which has lately manifested itself in most spheres of our activities, and we congratulate the author with genuine pleasure and satisfaction. To those who would care to persue the modern developments of the subject, we would commend Mr. Aloka Bose's *Recent Developments of the Iron and Steel Industry in India*—an accurate, excellent, and fairly comprehensive sketch—which can be had of the writer at Ranchi, in the Province of Behar.

There is no better Introduction available to the study of the earlier history of India than Professor E.J. Rapson's *Ancient India*. The author is a distinguished scholar and, as Professor of Sanskrit at Cambridge, he can speak

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with authority on many questions connected with Indian historical studies. Professor Rapson's is not a book for scholars learned in the lore of Ancient India. For, as he himself says : "I have tried to write the story of Ancient India in a manner which shall be intelligible to all who take an interest in Modern India." His object has been to draw as clearly as possible the outlines of the history of the people of India, so far as it has yet been recovered from the ancient literatures and monuments and to sketch the salient features of the chief religious and social systems which flourished during the period between the date of the Rig-Veda and the first century A. D. He writes with admirable precision, authority, and clearness of statement. There are copious illustrations of inscriptions and coins, with full notes to explain their significance. It is for Professor Rapson's peers in scholarship to discuss the soundness of his views on such points as are still open to difference of opinion. For the ordinary reader who wishes to learn what India was like in the palmy days of Greece and Rome, here is a guide, remarkably cheap, and full, not merely of direct instruction, but materials for careful thought. It is not perhaps an easy book for a lazy reader. It is too full of skilfully arranged and exhibited facts for that. It must be read attentively and methodically, with due use of the maps supplied. But if this be done, there will remain in the reader's mind a vivid and most interesting impression of the vanished past. Vague impressions of the Epic tales and dramas, of the mythology and legendary lore, will assume a new consistency, and will shape themselves round the facts laboriously compiled and most luminously set forth in Professor Rapson's pages. It is a book which every-one interested in India should possess and master.

Readers of the *Hindustan Review* are familiar with the researches of Professor Radha Kumud Mookerji. whose *History of Indian Shipping and Maritime Activity from the Earliest times* has already taken its place as the standard work on the subject. The learned Professor's latest work is the *Fundamental Unity of India*, which originally appeared in the *Dawn* of January, 1909, and now appears in a revised and enlarged form, enriched with an excellent Introduction from the pen of one of the best friends of India—Mr. J. Ramsay MacDonald. The object of the Professor's dissertation is to show that India is not a mere geographical expression—a platitude mouthed by the average Anglo-Indian—but that it has a basal and fundamental unity in its sociological conditions and, what is more, that this unity has been conceived and realized by the people themselves from a time long anterior to British rule. We shall leave our readers to study for themselves the author's arguments which are based upon statements of fact and deductions derived from the ancient Sanskrit literature. On the whole, Professor Mookerjee makes out a strong case, though occasionally he lends himself to a charge of special pleading or at any rate of straining a point. But though evidently intended as a contribution to the growing literature of the propaganda of Indian Nationalism, it is none the less an extremely valuable addition to Indian historical literature, and in the collection and analyses of the

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materials at his disposal, the author has brought to bear upon his task that rich and rare scholarship and critical acumen which we have learnt to associate with his name.

We desire to felicitate Mr. Narendra Nath Law, M.A., B.L. on his *Studies in Ancient Hindu Polity*, which is "an attempt to describe some of the features and activities of the civil Government of the ancient Hindus, as outlined in the *Arthasastra* of Kautilya." Professor Radhakumud Mookerji contributes, as an Introduction, a very valuable disquisition on the work and its author—Kautilya or Chanakya—the Minister of the famous Beharee Emperor, Chandra Gupta, who founded the great and the first Indian Empire in the fourth century B. C. The Professor discusses at length and with great mastery the age and authenticity of the *Arthasastra* and his verdict is strongly in favour of the genuineness of the book. That being settled, there can be no two opinions about its immense value to the student of Indian history or its importance for the history of human culture. True it does not profess to set forth any actual, working constitution, but like other books of its class—Plato's *Republic* and its numerous successors in the West—it is valuable as affording glimpses of the realities which must contitute the basis of all such idealistic expositions. Just as, therefore, we understand the political experiences of the ancient Athenians from Plato's *Republic* or of the socialist of to-day from *Well's Modern Utopia*, so we can grasp and realize the conceptions the ancient Indians in regard to State. Mr. Law's book is evidently intended for the lay reader and not for the scholar. He gives extracts from the *Arthasastra* under various headings and the groupings facilitate appreciation of the ancient classic. To those who have no leisure to address themselves to the original text or its complete rendering and yet desire to gain a general familiarity with the subject, we commend the excellent digest of its contents ably and carefully put together by Mr. Law, the value of which is materially enhanced by Professor Mookerji's essay.

Mr. V. S. Dalal has, we fear, undertaken a formidable task in attempting his *History of India from the Earliest Times*, to be completed in six handy volumes. The first volume, just issued, is devoted to the pre-Buddhist period, the second will deal with the Buddhist, the third with the pre-Moghul, the fourth with the Moghul, the fifth with that of the international conflicts for supremacy and the sixth and last with that of British rule. The book is intended for popular reading, more or less on the lines of the late Mr. Ramesh Dutt's well-known *Ancient India*. The author holds out the hope of his being able to utilise the results of the labours and researches of scholars, savants, specialists and experts, and if he can do so, he will have succeeded in producing a work of value and usefulness to a large number of readers, for a fairly long time. The author's style is pleasant and attractive and the book is likely to appeal to the average reader, but we are not quite sure if it will equally interest serious students of the subject, unless the later

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volumes display results of a more diligent scholarship and keener critical acumen. In spite of the promise held out "to put before the reader as succinct and connected account as possible of the latest development of many a question relating to the history of India and its people in pre-historic times," we confess we are surprised to find no reference to the work of the latest German researchers, whose labours cannot be ignored by any serious historian, unless it be on the current principle of having nothing whatever to do with the enemies of our Emperor? Again, even in the matter of the authorities utilised, we do not find any serious attempt at discrimination, for we find really eminent scholars, whose views are entitled to respect, jostle check by jowl with mere popularisers, and compilers. It is not to be wondered at under the circumstances, that there are statements in the book which cannot yet be justified on the basis of well-established and irrefutable evidence, and this is strikingly so in the matter of the dates assigned by Mr. Dalal to the Aryan immigration (8,000. B. C.), the period of the Ramayana (2370, B. C.) and other episodes of our ancient history. The book also leaves an impression of its having been written more for patriotic than strictly historical proposes. But if these defects are not allowed to obtrude themselves into the later volumes, the author will be entitled to the gratitude of the reading public by having brought out perhaps the only connected history of India from the earliest times to the present day. We appreciate Mr. Dalal's heroic endeavours and wish him every success in his labours, the progress of which we shall watch with a sympathetic interest.

We welcome the new, revised, edition of Mr. Constable's translation of Bernier's *Travels*, which first appeared early in the nineties of the last century, in the "Oriental Miscellany," started by the firm of Constable & Co. The recent publication of Mr. Irvine's edition of Manucci's *Storia do Mogor* made a revision of Mr. Constable's edition desirable; and Mr. Vincent Smith, the learned author of *the Early History of India*, supplies the requisite elucidations to a fascinating book, which the modern reader will enjoy as much as Dryden did, though he may not be able to put it to the same use as did the great dramatist in his well-known play—*Aurang-Zebe*—which also was critically edited by Mr. Constable in his "Oriental Miscellany." Bernier's *Travels* is a store-house of information about India during the period it covers and it has been rightly held in high esteem by students of Indian history as a valuable source of trustworthy materials. The new edition, therefore, which adds to the results of Mr. Constable's labours those of so distinguished a scholar as Mr. Vincent Smith, will be found indispensable by all students of the later Moghul period of the history of India.

Mr. M. W. Burway's *Mahrattas and the Moghuls* originally appeared, so far back as 1902, under the title of "Introduction to the History of Gwalior." In bringing out a new edition, under a more comprehensive designation, the author has carefully revised the book and based it on not only the standard treatises on

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the subject, but also on the new materials recently brought to light by Mahratta scholars. "It is my aim," says the author, "to put before the public a brief historical survey of the Mahratta Empire from the time of its foundation to its fall." The scheme is rather ambitious for what is but a small-sized book of some 150 pages, but Mr. Burway has steered clear of the difficulty by confining himself to only the salient and striking episodes and avoiding all details. As an excellent short study of a great subject, Mr. Burway's book deserves commendation, for it is a useful and an attractive Introduction to the study of Mahratta history. The work bears traces of a patriotic tinge but the "bias of patriotism", unconscious though it be, is natural in a Mahratta writer on the subject, and in any case it has not seriously affected the writer's survey in point of accuracy. On the contrary, the book displays considerable industry and an appreciable research and is a valuable contribution to the literature of the subject.

We have noticed in terms of appreciation the previous volumes of Mr. William Foster's *English Factories in India*—a series which is being brought out under the auspices of the Secretary of State for India. The latest volume covers the period of 1646-1650. Prefixed to the work is an excellent Introduction in which are brought out the salient and striking features of the period, as can now be gathered from the documents printed in this volume. It cannot be said that the documents calendered in this and the previous volumes make interesting reading and it is idle to hope that these volumes will at all appeal to even the average student of Indian history, but there can be no gainsaying the fact that they are of immense value to scholars and historians, comprising as they do the most authentic and original materials for the history of the period they cover. Viewed from this standpoint Mr. Foster's *English Factories in India* constitutes a series which no one seriously interested in understanding the *origines* of British rule in India can afford to ignore. The get-up of the volumes is excellent and does credit to the resources of the Oxford University Press.

Strangers within the Gates has been written by Miss Festing in response to a widespread desire on the part of readers of *When Kings Rode to Delhi*, for a companion volume, telling the wonderful story of the Europeans in India, culminating in the British Empire in the East. As we said in noticing *When Kings Rode to Delhi*, it deserves to live in Anglo-Indian literature. This new volume, being the fascinating history of the British in India and the struggle for supremacy, should be even more popular with the general reader. The frontispiece, in colours, is beautifully reproduced by permission of the Secretary of State for India in Council from a very curious painting now in the India Office by Shekh Alam. It represents Akbar Shah II, last of the Moghul Emperors to die in Delhi, holding his Court in the Diawan-i-Khas, about the year 1820. The book, like its predecessor, is admittedly a compilation and does not make any pretensions to original research. Its chief merit, like that of *When Kings Rode to Delhi*, lies in its graphic

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sketches of the great historic episodes and incidents which ultimately culminated in the establishment of the British Indian Empire, and of vivid studies of the prominent and even, in most cases, romantic personages who played their parts on the Indian stage for about a couple of centuries. As a popular sketch of Anglo-Indian history Miss Festing's book is unrivalled and its literary charm and atmosphere of romance make it particularly suitable as an excellent Introduction to the study of British Indian history, until the time of the disappearance of the old John Company.

Some years ago Mr. James (now Viscount) Bryce published a series of essays under the title, *Studies in History and Jurisprudence*, two of which dealt with the Government of India viewed in the light of the Roman imperial system. These have recently been revised and republished in a separate volume. In the first essay, "The Ancient Roman Empire and the British Empire in India," the author traces a number of interesting and suggestive parallels between the ancient provincial system and the British occupation and administration of India. He also finds a number of notable differences, some of which are more significant and fundamental than the similarities. The second essay, "The Diffusion of Roman and English Law throughout the World," deals particularly with the development of a new legal system for the Orient. The broad and comprehensive view of Lord Bryce does much in these two essays to place the Government of India in its true historical perspective with regard to the Roman conquest of the various nations and the establishment of a Roman Empire in civilized countries. In fact, we may say that the Romans were superior to the British in one respect. The fields they traversed, the cities they captured, the temples they seized upon were turned into something Roman. A Goth in the time of the Christian emperors became the head of the Roman army in Constantinople, a Spanish soldier was made Emperor of Rome, and the Roman language became an instrument with which a Spanish poet expressed himself in metres which Rome had borrowed from Athens and Alexandria. This is not the way in which we can describe the relations of Britain with India. India is ruled under the British raj by downward pressure. India has not become Anglicized. As Lord Bryce remarks:—"The English have impress the imagination of the people by their almost uniform success. . . . . That over 300,000,000 of men should be ruled by a few pale-faced strangers seems too wonderful to be anything but the doing of some unseen and irresistable divinity. I heard at Lahore an anecdote, which slight as it is, illustrates the way in which the native thinks of these things. A tiger had escaped from the Zoological Gardens, and its keeper, hoping to allure it back, followed it. When all other inducements had failed, he lifted up his voice and solemnly adjured it in the name of the British Government to which it belonged, to come back to its cage. The tiger obeyed. In the high-class grades of the civil administration there are only about 1,200 persons; and these 1,200 control 315,000,000, doing it with so little friction that they have ceased to be surprised at this extraordinary fact." Lord Bryce

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does not fail to point out the astounding character of this plain fact. He writes, of course, with the same copious and natural flow of learning, the same candour, the same clear and felicitous phraseology as are characteristics of all his essays. These essays, separated as they have been from his *Studies in History and Jurisprudence* gain special significance from their very isolation in one volume and they merit most careful study by all interested in the solution of the Indian problems of today. Like Mr. Vincent Smith, Lord Bryce frequently uses the word "native" for "Indian" which serious blemish, we trust, will be removed in the next edition.

In his *Indian Historical Studies*, Professor Rawlinson has collected ten essays, written on such subjects of historical interest as the Buddha, Asoka, Indo-Greek dynasties, Chinese Pilgrims, Ibn Batrta, Akbar, Shivaji, Robert Knox, Ranjit Singh, and foreign influences in the Civilization of Ancient India. The writer does not make any pretension to original research, but presents the results of his historical studies to the general reader in a popular, intelligent and sympathetic form. We say "sympathetic" deliberately, for Professor Rawlinson is not one of those Anglo-Indian writers whose one aim in life is to belittle and vilify everything Indian. He can appreciate the administrative achievements of the Mauryas and the Guptas, and praises the ancient Indian civilization when education was so widespread that monarchs inscribed their instructions on stone for the people to read and follow, and when public hospitals were established long before they were dreamt of in Europe. He does not agree with those who regard the Sanskrit drama as a product of Greek influence, though, to our surprise, he regards Buddhism as a result of foreign influence. We do not agree with Professor Rawlinson. Gautama may have been a descendant of foreign settlers, but his creed, his faith, his theory of life and death, are all saturated through and through with Hindu thought, and the texture of Buddhism could have been woven nowhere except on the banks of the Ganges In spite of a few mistakes which occur here and there in these papers—mainly in the spelling of proper names *e.g.* Ude Ban, Shaiste, Aziz-ud-din, and which we hope will be corrected in the second edition—the essays make not only very interesting but instructive reading, and we have much pleasure in commending the book to all interested in acquiring a correct perspective of Indian history. The excellent style of the Professor adds to the pleasure of reading his historical sketches, which are exceedingly well-written and display an insight into Indian sentiments which is rare amongst present-day Anglo-Indian writers.

Our Library Table: Miscellaneous Literature.

MESSRS. G. Bell and Sons, Ltd., (London) have by the publication of the latest batch of twenty volumes in their "Bohn's Popular Library" brought up the total of this excellent and cheap series to eighty. We noticed in terms of warm appreciation the publication of the first three batches of twenty volumes each and also characterised the merits of the new series. It is sufficient to say that by the publication of these classics and masterpieces of the world's literature at a shilling a volume, in handy size, neat get-up and clear printing, the

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publishers have conferred a boon on the reading public. The new volumes comprise Lane's *Arabian Night's Entertainments.* (Vols. 3 and 4.), Plutarch's *Lives.* (Vols. 1 and 2.), Lucretius. (Munro's Translation.), Poe's *Essays and Stories.* (Selected and edited by Hardress O'Grady.), Walpoles *Select Letters.* (Arranged and edited by Alice D. Greenwood.), Keats. (With a memoir by the late Lord Houghton.), Cary's *Dante.*, More's *Utopia.*, Schopenhauer's *Essays.*, Coleridge' *Lectures and Notes on Shakespeare and other English Poets.*, Washington Irving's *Bracebridge Hall.*, Hawthorne's *Transformation.*, Smollett's *Adventures of Roderick Random.* (2 vols.), Fielding's *Amelia.* (2 vols.). Hauff's *Tales.* and Lessing's *Laokoon.* Thus for one sovereign, one way buy a collection of truly great books, the study of which will bring both pleasure and profit.

The third volume of Dr. C. M. Gayley's *Representative English Comedies* (Macmillan & Co., London) is entitled to as cordial a welcome as its predecessors. We characterised the series in our earlier notice, in which we expressed our appreciation of Dr. Gayley's labours. The notes and excursuses which introduce the selections from the comedians are marked by profound scholarship and deep learning, and will be found invaluable by the student of the literature of English Comedy. The present volume deals with the later contemporaries of Shakespeare (Fletcher and others.) The next volume will present the comedy of Restoration. The series, when completed, will form a most valuable collection of well edited texts of the works of great English comedians enriched with highly useful notes and learned and luminous dissertations.

It is a typical American text-book—Dr. A. L. Cross's *History of England and Greater Britain* (Macmillan & Co., London)—comprehensive, compact, up-to-date, illustrated with maps and charts and furnished with select bibliographies. In more than 1100 pages of closely printed matter, the author presents an excellent survey of his subject, the history of which is brought down to 1914. Recognizing that history is the record "of the development of men as social beings," Dr. Cross has aimed to present in this volume the various political, social, industrial, religious and intellectual activities which the English people in their collective capacity have always manifested. He has laid especial stress on those features which, it would seem, are most interesting to Americans, touching as they do fundamental American interests,—the origin and development of English common law, the causes of the American Revolution and the growth of British imperialism. For this reason the book will be all the more useful to the Indian student, who will find it not only instructive, but interesting. We know of no better text-book on the subject and have much pleasure in commending it to those for whom it is intended.

We welcome the new edition, edited by Mr. E. S. Bouchier, of the late Mr. W. J. Arnold's *Roman Provincial Administration.* University essays have more than once become considerable books. Bryce's *Holy Roman Empire* is a leading case in point, and the essay with which the late Mr. Arnold, a grandson of the famous Dr. Arnold, won thirty-five years ago the Arnold of Rugby University of Oxford prize is another. Its subject was "The Roman System of Provincial Administration to the Accession of Constantine the Great," and in a third edition, revised and enriched by Mr. E. S. Bouchier (himself an Arnold prizeman and very favourably known for his *Life and Letters in Roman Africa* and for his *Spain under the Roman Empire*) is now presented by its publisher (B. H. Blackwell, Oxford) to a public that will value a survey of the main principles of the great Roman Administration. Mr. Bouchier has done his work of editing admirably. The bibliography is full, the appendices are just what appendices ought to be, and the map show-

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ing the development of the provinces of the Roman Empire is clear to admiration. For that map Mr. Bouchier gratefully acknowledges his indebtedness to Dr. G. B. Grundy. Comparisons are often instituted between the Roman system of administration and British rule in India. We have noticed above Lord Bryce's essays on the subject. Students of Indian problems would do well therefore to study carefully Mr. Arnold's standard work, to be able to form a clear conception of the main principles of Roman rule in the provinces of the Empire.

In the issue of the *Hindustan Review* for December last we noticed the first series of Lord Cromer's *Political and Literary Essays*. Since then the author has placed before the public the second series (Macmillan & Co., London). In the volume under notice Lord Cromer has brought together reprints of his contributions to journals and periodicals, the articles being grouped under various headings, dealing with "English Biography," "France", "Germany", "Italy", "India, Egypt and the East", "Current Politics" and "Miscellaneous." We characterised and commented upon the author's views on Indian problems, in our notice of the first series, and there is no necessity, therefore, of repeating them here. Suffice it to say that, making allowance for his view point, Lord Cromer is generally instructive and his exposition of the subjects he deals with is lucid and interesting. The two essays on India—"Indian Progress and Taxation" and "Reflections on India"—offer much food for thought and the former inculcates ideas which are liberal and progressive. The literary and biographical sketches are excellent and the volume, as a whole, deserves attention.

A text-book written in untechnical language, above the standard of elementary Tropical Hygiene, but below that of the recognized manuals of Tropical Medicine, was certainly a desideratum and we therefore congratulate Mr. W. L. Muirhead on his having been able to supply the want. His *Practical Tropical Sanitation* (John Murray, London) which is fully illustrated, is not only comprehensive and reliable, but eminently readable. The book deals with all aspects of the subject—the causes of tropical diseases, their nature, the effects of mosquitoe-bite, disinfection, air and ventilation, water and water supplies, food, collection, removal and disposal of excreta and refuse, habitations and, last but not least, sanitary law and practice. A series of appendices bring together much useful information. Altogether an almost ideal text-book on the subject.

It is strange that till the publication, a few weeks back, of Dr. E. W. Budge's *Literature of the Ancient Egyptians* (Dent & Co., London) there was no popular handbook of the subject in English. The book under notice, therefore, distinctly removes a want. It is intended to serve as an elementary introduction to the study of Egyptian literature. Its object is to present a short series of specimens of Egyptian compositions, which represent all the great periods of literary activity in Egypt under the Pharaohs, to all who are interested in their study. It is not addressed to the Egyptological specialist, and therefore its pages are not loaded with elaborate notes and copious references. It represents the first attempt made to place before the public a summary of the principal contents of Egyptian literature in a popular form. Dr. Budge who is the Keeper of the Department of Egyptian and Assyrian Antiquities in the British Museum, has given to the public, for the first time, an eminently readable summary of the principal contents of Egyptian literature in a handy form. Here there are given specimens of Egyptian compositions taken from tombs, stelæ and other printed monuments, and, with few exceptions, each specimen is complete in itself. Some appear in English for the first time. The illustrations, numbering about a dozen, are useful and

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excellent. The book deserves a well-merited welcome as the work of a distinguished expert and specialist successfully catering for the general reader.

A History of the Egyptian People, another work of Dr. E. A. Wallis Budge (Dent & Co., London), is devoted to a simple historical survey of the country of the Nile, the life of the ancient Egyptians, their religion and their worship of the dead. This book, like its fellow on *Egyptian Literature*, has been written with the view of providing beginners with a handy introduction to the study of Egyptian history. A section of the book is devoted to a description of the country of Egypt and the Nile, the ancient Egyptians and the principal facts of their history. Another portion deals with the religion and daily life of this wonderful people. Messrs. Dent are to be congratulated on the issues of these companion volumes. Intended to serve as introductions to the history and literature of the Egyptians, they should more than achieve their object. Written by Dr. Budge, who is a master of his subject, the general reader may rely upon the accuracy of the works and be assured that, where facts are in dispute, there is no undue dogmatism. Both volumes are admirably and fully illustrated, and the illustrations are in every case explanatory of the text.

Sir Hermann Weber's *Means for the Prolongation of Life*—which was originally delivered as a lecture before the Royal College of Physicians on December 3rd, 1903—now appears, much enlarged, in its final form (John Bale Sons and Danielson, Limited, 83-91 Great Titchfield Street, Oxford Street, London). The author who is now in his 91st year assures us that he himself has "carried out the rules laid down for others...for the last fifty years", with the result that he yet possesses "good health and a fair amount of strength." For those who, not content with this book, desire to continue their studies further, Sir Hermann appends a valuable, select bibliography of the subject. All who value their health and desire to enjoy old age should make a careful study of Sir Hermann Weber's book.

Mr. C. M. Atkinson who by the publication of his *Life of Jeremy Bentham*, in 1905, has established his claims as an authority on Benthamism, presents in two handy volumes, a fresh translation, from Dumont's French, of the *Theory of Legislation* (Oxford University Press Warehouse, London). There is already available the translation of the late Mr. Hildreth, but it goes without saying that Mr. Atkinson's rendering is not only more reliable and accurate, but more readable and better equipped than the former in the matter of annotations. Though Bentham's ideas are now common property, his principal works cannot be said to have been so much superseded as may now safely be ignored. His *Fragment on Government*, *Introduction to the Principles of Morals and Legislation* and *Theory of Legislation* will long continue to be standard works on Politics and it is well, therefore, to have such an excellent edition of perhaps the most important of them, as is now made available through the labours of Mr. Atkinson.

Mr. Ram Swarup Vaishya's *New Historical Atlas of India* attempts to cover a larger ground than that attempted in Mr. Charles Joppen's excellent *Historical Atlas of India*, the third edition of which, revised and improved, has just been brought out in two sizes by Messrs. Longmans, Green & Co., of Bombay and London. The first edition of Mr. Vaishya's *Atlas* published in 1910 was declared by the Text-Book Committee of these Provinces as "too elaborate for a school book but useful as a book of reference." In the new edition, under notice, the compiler has therefore greatly modified his scheme, both in size and the number of maps so as to make it suitable for the students it caters for. The first edition was commended by a number of educationists and we think that in its present

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form it will be found of great utility by teachers of Indian history. The work must have entailed a great deal of patient work and though we are not quite certain that the average student will be able to derive much advantage by his study of "the representation of events by means of lines," we think that good results are likely to accrue from the use of the *Atlas* under the guidance of an intelligent and experienced teacher. The letterpress accompanying the maps, though necessarily terse, is accurate and will be found useful both by teachers and students. In a future edition more attention should be paid to the mechanical execution of the *Atlas*, as the get-up of the book under notice leaves much to be desired. In this respect it compares unfavourably with Mr. Joppen's Atlas, which is exceedingly well got up.

Three well-known Indian men of letters have recently placed before the public, capital biographical sketches of three distinguished Indians. That veteran publicist, Mr. D. E. Wacha, has written an exceedingly instructive sketch—*Life and Life-work of J. N. Tata* (Ganesh & Co., Madras)—of the greatest Indian captain of industry. Pending the publication of the "authorized" biography—which has been long in preparation by Mr. Lovat Fraser—Mr. Wacha's portraiture of Mr. Tata will be found useful and informing. Rao Sahab S. M. Raja Ram Rao—editor of the *Wednesday Review* of Trichinopoly—at which Press the book is published—has made himself responsible for *Sir Subramania Aiyer : A Biographical Sketch*. Lord Ampthill writes a commendatory Introduction but the book is so well put together that it did not stand in need of any adventitious aid. Sir Subramania is one of the greatest living Indians and a study of his career,—so happily sketched here—will teach young Indians many a useful lesson. Sirdar Jogendra Singh has written *B. M. Malabari : Rambles with the Pilgrim Reformer* (G. Bell & Sons, Ltd. London). At first sight it seems a superfluous book, since there are already available two lives of the late Mr. Malabari—one written by Mr. Dayaram Gidumal and the other by Mr. Karkaria and both published in London. But a perusal of the book has satisfied us that the author has presented us with a sketch of a more personal nature than was attempted by his predecessors. It forms, therefore, a very useful supplement to the works of Messrs. Gidumal and Karkaria. All the three books form very interesting and instructive studies and we strongly commend their perusal to English-knowing Indians, especially to our young men, who are likely to profit particularly by their study.

Colonel Hubert Foster's *War and the Empire* (Williams and Norgate, London) is very opportune dealing as it does with the principles of Imperial defence. Though written before the outbreak of the war, the author anticipates the problems which have come into prominence since and his exposition of the subject is not only clear and interesting but instructive. The author tells us that "technical wording has been translated into ordinary parlance" in his book. That is so, with the result that Colonel Foster's work is popular in the best sense of the term. At the present time when considerable attention is naturally being devoted to the problems of Imperial defence, *War and the Empire* will appeal to all thoughtful men.

Mr. R. F. Johnston's *Buddhist China* (John Murray, London) is the work of an acknowledged master of the subject. The writer is well-known as the hero of a prodigious walk chronicled in his earlier work *Peking to Mandalay* and also as the author of that instructive work—*The Lion and the Dragon in North China*—in which is given a very interesting sketch of the province of Shantung. Mr. Johnston in his present work offers an excellent study of Chinese Buddhism and

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transports us to some of the most romantic of the mountain shrines of China, the value of the letter-press being enhanced by the many excellent photographs. The author's sympathetic and scholarly book, which bears unmistakable traces of original research, should interest all students of Buddhism, of Chinese art, and of Comparative Religion. Besides the sketches of the monasteries, the author gives us interesting details of the lives of the monks, their ordination, their vocation and methods of interment. Mr. Johnston emphasises that the educated Buddhist is no idolator but that he regards images and shrines as mere symbolism. The book is exceedingly well written and is marked by a deep sympathy with, and genuine insight into, the religious temperament of China.

The *Census of India* by Mr. M.S. Kamath is "An Analysis and Criticism" of the results embodied in the reports of the last census (Theosophical Publishing House, Adyar, Madras). It is a most timely little volume appealing alike to Indians and to non-Indian lovers of the country. In the Foreword Mrs. Besant says: "I heartily commend this little book to the thoughtful study of the young politician and to the Library table of the older politician as a most valuable and handy book of reference. It is useful also to the Social Reformer, for, as Mr. Kamath points out, the pages of the Census Report, show the weakest spots of our social customs." We have read Mr. Kamath's book with pleasure and profit and commend it to all interested in the progress of India, for the book offers the results of researches which must have entailed considerable labour and brings together facts and figures a study of which no publicist or politician can do without.

Messrs. George Harrap and Co., (London) have publised the latest volume of a series—*The Myths of the North American Indians*—which includes the myths and legends of Greece and Rome, Norsemen, the Middle Ages, the British race, the Celtic Race, Japan and Mexico and Pepu. In the volume under notice the author—Mr. Lewis Spence—brings together a collection of stories told by North American Indians. Mr. Spence does not tell us how he became possessed of them, but they have been evidently gathered by him from the books mentioned in the bibliography appended to the present volume. These sources differ very much in their value as evidence, since they range from the uncritical histories and travels in the eighteenth century, down to the modern and more scientific collections. The tales are here brought together without references to their origin or mode of selection, save that they are arranged under the names of the various tribes or "nations." There are some drawbacks in Mr. Spence's work from the viewpoint of the student of the science of Mythology but they little affect the merits of the book for the purposes of the general reader, who will find it interesting. The book is embellished with thirty-two plates in colour and other illustrations.

Dr. Robert Downes in his *Cities which Fascinate* (Charles Kelly, London) presents us with a fascinating work. After personally visiting the nineteen cities included in the volume, he has presented vivid and graphic sektches of not only their scenes and sights, but even of their lights and shadows. The majority of the cities described are Italian—Rome, Venice, Florence, Siena, Naples and Palermo; then come five in Great Britain—London, Edinburgh, Oxford, Canterbury and York; France is represented by Paris and Rouen and Nice, Switzerland by Geneva. Turkey by Constantinople, Greece by Athens, Egypt by Cairo, and Palestine by Jerusalem. The author assures us that the sketches "are all the result of personal observation" and we recommend their perusal to those who "cannot hope to tread their streets, survey their monuments or mark the movement of their eager and motley multi-

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tudes." The illustrations add to the value of the letterpress. Altogether a very interesting and attractive work.

We noticed last year in terms of appreciation Rai Saheb G. K. Roy's *Lahore Directory* for 1914. The issue for 1915 is a distinct improvement on its previous edition and it will be of great utility to all having business in or connection with the capital of the Punjab. In its present form the book gives an interesting history of Lahore as also map of the city, and among its new features are a record of the services of members of the Indian Civil Service, Military and other officers in the Punjab Commission, brief biographical sketches of some of the principal citizens, together with a short classified list of some of the more important trades and professions. In the issue before us the *Lahore Directory* has become a really useful work of reference. Further improvements are promised in the next edition but in the meantime we commend the book to all visitors to, and resident in, Lahore. The book is published by the compiler himself at Lahore.

Since the outbreak of the war there has been quite a flood—if not a deluge—of "patriotic" poetry and the average reader has found it difficult to cope with the current. For the benefit, evidently, of such "strugglers with the tide," Mr. V. H. Collins, editor of Poems of Action, has put together an excellent compilation called *Poems of War and Battle* (Oxford University Press Warehouse, London). The range of selection extends from the earliest period of modern English to the present day. The little book is beautifully got up and should find at present a large sale in India.

Agriculture being the most important Indian industry on which depend the lives of the vast bulk of our population, too much attention cannot be devoted to its scientific study. We are therefore glad to see that Madras—the home of every lost cause in this country—has lately supplied students of the subject with a high-class, ably-conducted monthly devoted solely to agriculture and horticulture. The editor, Mr. P. A. V. Iyer, is an expert in Indian agriculture and his name is a sufficient guarantee for the excellence and the high standard of the journal, which is called the *Indian Agricultural World*. Its scope is comprehensive and its contents are alike interesting and instructive. Besides publishing original articles on the various aspects of agriculture it brings together in a compact form a large amount of valuable information culled from various sources, official and non-official. The *Indian Agricultural World* is thus a highly useful addition to the ranks of technical periodicals in this country, and we trust it will receive that large measure of public support which it so richly deserves. Its get up is excellent.

Yet another biographical series, called the "Heroes of all time" published by Messrs. George Harrap & Co., London. We are promised in it short biographical sketches of the great men of all ages and all nationalities. The first two volumes by Miss Edith Holland are sketches of the Buddha and Mohammed. They do not profess to embody results of any original research on the part of the writer. They are intended to be but popular sketches for the general reader or rather the man in the street. But the books are exceedingly well put and are very neatly got up and cheaply priced. Those who cannot afford the time to study the more comprehensive works on the subject may as well satisfy their literary appetite by a perusal of these and other books in the new series.

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Reuter's Jubilee.

THIS month Reuter's Telegram Company celebrates its Jubilee. The Reuter Agency, whose business the Company, which was formed in London in 1865, took into its charge, had already been fourteen years in existence, and had fought its way to name and fame. Everybody knows the story of how Mr. Julius Reuter came from Cassel to London with little money in his pocket but great ideas in his brain. The sowing of the seed took long, but Reuter had prepared the ground well. Always confining his news to questions of fact, avoiding every expression of opinion, and being constantly first with all the important intelligence of the day, he gained the confidence of the newspapers and of the public, and this confidence became for ever assured when he startled the world by publishing the portentous speech of the Emperor Napoleon III to the Austrian Ambassador foreshadowing the war which followed in the ensuing year. Success followed success, and when the need arose for capital to develop and extend the growing business Reuter's Telegram Company was formed in London and took its place at once as the representative British News Agency. Since that day the ramifications of the Company have spread to the uttermost parts of the earth. To the old fashioned house in Old Jewry, with its narrow passages, steep stairways and low pitched ceilings, there comes day by day an incessant flow of intelligence from all parts of the globe, and this in its turn passes out to all the newspapers of Great Britain, to all the principal centres of the Continent of Europe, and, according to its importance, to the British Colonies and Dependencies in all the Oceans.

Queen Victoria was quick to perceive the promptitude and accuracy of Reuter's news service, and by her Majesty's command every telegram of importance received by the Agency was telegraphed to Windsor, Balmoral, Osborne or wherever the Court at the time happened to be. In her published diary, the Queen records the anxiety with which she awaited and the rejoicing with which she read Reuter's telegrams from the battle of Tel-el-Kebir in which her son, the Duke of Connaught, was engaged. An interesting instance of the ubiquity of Reuter's service of the present day is to be found in Mr. Winston Churchill's record of his visit to Uganda and down the Nile to Alexandria. For a few weeks he was cut off from home news, but when he reached Nimule, far away on the White Nile, in the very heart of Africa, he found awaiting him those weeks' accumulations of Reuter's telegrams, which had travelled through the Dark Continent, and which incidentally told him that Parliament would not meet until later than he had expected, and that he had consequently more time to spare than he had anticipated. The Reuter's telegram from Pretoria which told London of the relief of Mafeking, and which led to the extraordinary scenes that gave a new word to the language, was cabled back to South Africa, and brought to Lord Roberts the first news of this success achieved by British arms at a great distance

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from all other British forces. It was to Reuter's Agency, again, that a year or two ago, the Imperial Government and His Mjaesty the King owed the first news of the dastardly attempt on the life of the Viceroy of India at Delhi. During all the years that Reuter's Telegram Company has existed, it has served its great purpose of spreading abroad news of everything that interests and concerns the British Empire. Attacked over and over again for being "pro this" and "anti that," the Agency has pursued its serene way, knowing full well that in its incessant effort to set forth facts as they are, it was certain to encounter the opposition of those who looked at things through glasses coloured by their own inclinations. Allied with all the great News Agencies of the Continent Reuter's Agency has always been recognised as a British institution representing the English point of view, just as Havas speaks for France and the Petrograd Agency for Russia. In order that news from the Continent should always be treated from the British side, Reuter has taken care to have competent Englishmen, trained in its own service, at all the principal European capitals, and the activities of these correspondents have maintained Reuter's news service at a high level of accuracy and information.

Some people, who note only that the Agency bears a German name, have been disposed from time to time to accuse Reuter of having German leanings. Nothing could be farther from the fact. The present Baron de Reuter, who has been Managing Director of the Company for the past forty years, was born and has passed his whole life in England, was educated at Harrow and Oxford, and is in all respects an Englishman. The Directors, the Editorial staff, and the correspondents, are British pure and simple and so, with the exception of a score, are the 1,200 shareholders. One has only to read the German papers to learn that if there is one British concern in the world that is regarded as violently anti-German it is Reuter's Agency. To combat its British influence in the Far East and, indeed, in other parts of the world, the German Government has for years heavily subsided a competing German news service, the aim of which was, by offering its news supply at a very low price, to oust Reuter from the field. But these endeavours have failed of their effect, because the newspapers and public bodies interested have known that whatever small defects the Reuters service might have, they could look to it for a plain, fair and prompt record of events as seen from London, and not as viewed from Berlin. During the present great war all Reuter's relations with the German Agency have been severed while on the other hand, its connections with the Agencies of the Allied Powers have been drawn closer.

In the course of its life of fifty years Reuter's Telegram Company has seen the whole face of the world change, so far as news gathering and its transmission are concerned. Men who are still in the service of the Agency well remember the days when telegrams to Australia cost £1 a word, to South America even more, to India 5s., and so on in proportion. In those happy times the sender of a telegram could not despatch less than twenty words to Austria, or, in any case, he had to pay for twenty. If he sent twenty-one words he had to pay for thirty. Many were the struggles in those days to compress news, which had to go in code, into minute globules, and cunning, indeed, were sometimes the expedients used to save the expense of an additional ten words. And now to-day we have a moderate press rate to every part of the world, and every feature of the great European conflict is transmitted, subject to the extreme rigours of the Censorship, to all the Britains beyond the seas, and many other countries besides, which are kept as well informed as London itself.

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Poems of the Great War.

I.

A CALL TO ARMS.

THIS hitherto unpublished poem by Tennyson has been most kindly sent by the present Lord Tennyson. It has been adapted to a melody by Emily Lady Tennyson, arranged with symphonies and accompaniment by Sir Frederick Bridge. The poem seems almost as if it were written for the present crisis.

O where is he the simple fool
  Who says that wars are over?
What bloody portent flashes there
  Across the Straits of Dover?
Nine hundred thousand slaves in arms
  May seek to bring us under;
But England lives, and still will live,
  For we'll crush the despot yonder.
    Are we ready, Britons all,
    To answer foes with thunder?
      Arm, arm, arm!

O shame on selfish patronage—
  It is the country's ruin—
Come, put the right man in his place,
  And up now, and be doing!
O gather, gallant volunteers
  In every town and village,
For there are tigers—fiends not men—
  May violate, burn and pillage!
    Are you ready, Britons all,
    To answer foes with thunder?
      Arm, arm, arm!

Up stout-limb'd yeomen, leave awhile
  The fattening of your cattle—
And, if indeed ye wish for Peace,
  Be ready for the Battle!
To fight the Battle of the World,
  Of progress and humanity,
In spite of his eight million lies
  And bastard Christianity!
    Are we ready, Britons all,
    To answer foes with thunder?
      Arm, arm, arm!

The *Spectator*. *Tennyson*.

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II.

THE CALL.

Hark ! 'Tis the rush of the horses,
The crash of the galloping gun !
The stars are out of their courses ;
The hour of Doom has begun.
Leap from thy scabbard, O sword !
This is the Day of the Lord !
Prate not of peace any longer,
Laughter and idlesse and ease !
Up, every man that is stronger !
Leave but the priest on his knees !
Quick, every hand to the hilt !
Who striketh not—his the guilt !
Call not each man on his brother !
Cry not to Heaven to save !
Thou art the man—not another—
Thou, to off glove and out glaive !
Fight ye who ne'er fought before !
Fight ye old fighters the more !
Oh, but the thrill and the splendour,
The sudden new knowledge—I can !
To fawn on no hireling defender,
But fight one's own fight as a man !
On woman's love won we set store ;
To win one's own manhood is more.
Who hath a soul that will glow not,
Set face to face with the foe ?
"Is life worth living ?"—I know not :
Death is worth dying, I know.
Aye, I would gamble with Hell,
And—losing such stakes—say, 'Tis well !

The *Spectator*. *F. W. Bourdillon.*

III.

BATTLE.

I.—Under Fire.

We eat our breakfast lying on our backs,
Because the shells were screeching overhead.
I bet a rasher to a loaf of bread
That Hull United would beat Halifax
When Jimmy Stainthorpe played full back instead
Of Billy Bradford. Ginger raised his head,
And cursed, and took the bet—and dropt back dead.
We eat our breakfast lying on our backs,
Because the shells were screeching overhead.

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II.—The Messages.

"I cannot quite remember . . There were five
Dropt dead beside me in the trench—and three
Whispered their dying messages to me . . ."
Back from the trenches, more dead than alive,
Stone-deaf and dazed, and with a broken knee,
He hobbled slowly, muttering vacantly:
"I cannot quite remember . . . There were five
Dropt dead beside me in the trench—and three
Whispered their dying messages to me . . .
"Their friends are waiting, wondering how they thrive—
Waiting a word in silence patiently . . .
But what they said, or who their friends may be
"I cannot quite remember . . . There were five
Dropt dead beside me in the trench—and three
Whispered their dying messages to me . . ."

Wilfrid Wilson Gibson.

The *Nation*.

IV.

THE MEN OF ULSTER.

What of the men of Ulster? Will they merely stand in the gate,
On watch and ward for the Province, in the hour of England's fate?
Would they be men of Ulster, were such their Captain's call,
To reck of naught but themselves alone, though the Empire stand or fall?

Dear to the men of Ulster are her sunlit fields and bays,
The whirr of the loom, and the hammer's ring, and the harvest of toiling days;
And dearer yet is the birthright, won by their sires of old,
Their heritage for ever, not to be bought or sold.

But dearest to men of Ulster is the Empire's far-flung line,
Where her sons have sped, and toiled and bled, 'neath the palm-tree and the pine;
Where White has fought and Dufferin wrought, and their spirits hover still,
Bidding to deeds of high empires, and valour, and iron will.

So, forward the men of Ulster for the Empire and the King!
Though their own fate be in debate, no thought of wavering?
The sword half-drawn on her own behoof in Ulster's red right hand
Will leap from the scabbard and flash like fire, from common Motherland.

What of the men of Ulster? Hark to their armed tread,
As they turn their backs on the Province, and face to the front instead.

And wherever the fight is hottest, and the sorest task is set,
Ulster will strike for England—and England will not forget!

F. S. Boas.

The *Spectator*.

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V.

FIVE SOULS.

First Soul.

I was a peasant of the Polish plain ;
I left my plough because the message ran :—
Russia, in danger, needed every man
To save her from the Teuton ; and was slain.
I gave my life for freedom—This I know :
For those who bade me fight had told me so.

Second Soul.

I was a Tyrolese, a mountaineer ;
I gladly left my mountain home to fight.
Against the brutal, treacherous Muscovite ;
And died in Poland on a Cossack spear.
I gave my life for freedom—This I know :
For those who bade me fight had told me so.

Third Soul.

I worked in Lyons at my weaver's loom,
When suddenly the Prussian despot hurled
His felon blow at France and at the world ;
Then I went forth to Belgium and my doom.
I gave my life for freedom—This I know :
For those who bade me fight had told me so.

Fourth Soul.

I owned a vineyard by the wooded Main,
Until the Fatherland, begirt by foes
Lusting her downfall, called me, and I rose
Swift to the call—and died in fair Lorraine.
I gave my life for freedom—This I know :
For those who bade me fight had told me so.

Fifth Soul.

I worked in a great shipyard by the Clyde.
There came a sudden word of wars declared,
Of Belgium, peaceful, helpless, unprepared,
Asking our aid : I joined the ranks, and died.
I gave my life for freedom—This I know :
For those who bade me fight had told me so.

The *Nation*. *W. N. Ewer.*

VI.

THE MEN WHO MAN.

The men who man our batteries,
The men who serve our guns,
They need not honeyed flatteries,
For they are Britain's sons !

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They go, when Duty speeds them,
  Wherever bullets fly ;
Wherever England needs them,
  When Duty bids, they die.

The men who man our strongholds,
  Or march to yonder field
Where Valor against Wrong holds
  A realm that scorns to yield,
From Chiltern Hills or Grampians
  May pour their living tide,
But all are England's champions
  And all are England's pride.

And lo ! how the abhorrence
  Of sceptred crime can join
The Thames and the St. Lawrence,
  The Liffey and the Boyne.
For England need but ask aid
  Where'er her branches grow,
And like a leaping cascade
  It thunders on the foe.

Our cheery sailors, lapt in
  The maiden sea's light sleep,
From commodore and captain
  To all who man the deep,
They hear around their bed nought
  But echoes of their fame,
And well they man the Dreadnought
  Who dread not aught but shame.

And whether calmly harbored,
  Or when the rocking State
Lurches to port and starboard,
  They sail the seas of Fate ;
With everlasting laughter
  They luff to wind and rain,
Aforetime and hereafter
  The men who man the main.

The men who man Great Britain,
  And fight for Royal George,
On battle's anvil smitten
  Leap mightier from the forge :
Like oaks in Orkney's rough spring
  They flourish torn and blown,
For all are Honor's offspring
  And all are England's own.

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The men who man this nation,
And sow her fame abroad,
They ask not acclamation,
They need not England's land;
And when too late it finds them,
And falls on lifeless ears,
Where yon red tempest blinds them
They need but England's tears.

Yet, while the storm grows vaster
Around them and above,
In triumph or disaster
They shall not lack our love—
They who to Glory's fanning
This streamer have unfurled,
The men whose joy is manning,
The men who man the world!

The *Saturday Review*. *William Watson.*

VII.

GODS OF WAR.

Fate wafts us from the pygmies' shore:
We swim beneath the epic skies:
A Rome and Carthage war once more,
And wider empires are the prize;
Where the beaked galleys clashed, lo, these
Our iron dragons of the seas!

High o'er the mountains' dizzy steep
The winged chariots take their flight.
The steely creatures of the deep
Cleave the dark waters' ancient night.
Below, above, in wave, in air,
New worlds for conquest everywhere.

More terrible than spear or sword
Those stars that burst with fiery breath:
More loud the battle cries are poured
Along a hundred leagues of death.
So do they fight. How have ye warred,
Defeated armies of the Lord?

This is the Dark Immortal's hour;
His victory, whoever fail;
His prophets have not lost their power:
Cæsar and Attila prevail.
These are your legions still, proud ghosts,
These myriad embattled hosts.

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How wanes thine empire, Prince of Peace!
With the fleet circling of the suns
The ancient gods their power increase.
Lo, how thine own anointed ones
Do pour upon the warring bands
The devil's blessings from their hands.

Who dreamed a dream mid outcasts born
Could overthrow the pride of kings?
They pour on Christ the ancient scorn.
His Dove its gold and silver wings
Has spread. Perhaps it nests in flame
In outcasts who abjure His name.

Choose ye your rightful gods, nor pay
Lip reverence that the heart denies,
O Nations. Is not Zeus to-day
The thunderer from the epic skies,
More than the Prince of Peace? Is Thor
Not nobler for a world at war?

They fit the dreams of power we hold,
Those gods whose names are with us still.
Men in their image made of old
The high companions of their will.
Who seek an airy empire's pride,
Would they pray to the Crucified?

O outcast Christ, it was too soon
For flags of battle to be furled
While life was yet at the high noon.
Come in the twilight of the world:
Its kings may greet Thee without scorn
And crown Thee then without a thorn.

The *Times*. *A. E*

VIII.

PRAYER BEFORE WAR, AUGUST, 1914.

Lord God, ere yet our drums are rolled,
Kneeling before Thine awful throne,
We pray that us-ward as of old
Thy favoring mercies may be shown—
We who too often filled with pride
Have in our hearts Thy power denied
And trusted to ourselves alone.

Thou hast been gracious unto us,
And stood as guardian at our gate;
Steadied us on the perilous
High path of our imperial fate;

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Yet when have we, our faults in view,
With fear searched out and striven to do
The work for which Thou mad'st us great?
Have we not, rather, turned aside
Well knowing the right to do the wrong?
How hast Thou, tolerant of our pride,
Borne with our rebel hearts so long,
And spared us who, as crowning sin,
Have deemed that strength our own wherein
Our feet were firm, our hands were strong?
Rich altars have we raised to Thee
And fruits and fatlings on them laid,
Well satisfied that men should see
And marvel at our vain parade;
But that one only sacrifice
Which Thou, O God! will not despise—
A contrite heart—we have not made.
And now when war confounds the world
On Thy strong arm we fain would lean:
Our flags ere this have been unfurled
To ends that Thou hast sorrowing seen:
Remember not that we of old
Too oft unblessed by Thee were bold,
For, see, to-day our hands are clean.
Wherefore Thy help and strength we seek
In this fierce quarrel upon us thrust,
For, save Thou stand beside us, weak
Are we although our cause is just:
Thou know'st how hard for peace we strove,
That without wrath e'en now we move
And do but fight because we must.
Nor less, because aroused by wrong
And cries of far distress we go
In the great name of Freedom strong
To grapple with a ruthless foe
Thy guidance we beseech, for Thou
To whom in armour girt we bow,
Alone to what we march dost know

The day of trial is come—the day
So long foreseen, so fraught with fate;
With troubled hearts once more we pray
(Remembering Thee, ah, not too late!)
That Thou for all our faults of will,
Our pride, our greed, wilt hold us still
To Thy great purpose dedicate.

The *Dublin Review*. *W. G. Hole*

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IN THE PUBLIC EYE :—

GENERAL JOFFRE: COMMANDER-IN-CHIEF OF THE FRENCH ARMIES IN THE FIELD.

BARELY a year has come and gone since first the name of Joseph Joffre, chief of the general staff in Paris, became familiar to Europe. This man had toiled in a long obscurity from the rank of second lieutenant at eighteen to the post of commander-in-chief at sixty without impressing his personality upon the republic that neglected him. In October last he suddenly removed five generals. They were taken from high command swiftly, cruelly, on the ground of rank incompetence. The sensation in Paris was tremendous. A man of less iron will than Joffre, one not so sure of the technicalities of his calling or less capable of imparting their significance to an astounded Minister of War, must have collapsed in an official sense then and there. Joffre won his point. It was a triumph of will. The manner of General Joffre is kind, quiet, unaffected. His will is comparable to those tempered blades which bend exquisitely at the swordsman's thrust only to resume a rigidity worthy of the steel which symbolizes Joffre's essential characteristic. And who is General Joffre? The question was first asked over two years ago when the Monis cabinet fell for having failed to appoint a commander-in-chief and M. Messimy presented its present generalissimo to the republic. Long and arduous as Joffre's career had been he was a stranger to his country then.

All personal descriptions of General Joffre make much of the very deep blue eyes, the pugnacity of the chin, the bashiness of the whitened brows and the heaviness of the ear. The countenance is typical of the south of France to the *Debats*, which has never really liked General Joffre because of his fanatical republicanism, his dislike of the old nobility, his disregard of traditional military etiquet. He has the temperament of the Pyrenees, whence he comes, a fury of mood prone to assert itself beneath the correctness of his manner. The nostril quivers readily and betrays the quick temper of this soldier, a temper seemingly under perfect control yet too impetuous to conceal the fact of its existence from the student of human nature. He has bursts of epigrammatic frankness which win him powerful enemies, explaining, indeed, the cruel slowness of his rise to position and renown. He was sixty before the world heard much about him, yet he was in his teens an officer throughout the war against the Prussians, commanding a battery of artillery during the siege of Paris then. Now and again his name emerges in official despatches, as when he led the force that occupied Timbuctoo for his country after Colonel Bonnier's column had been massacred there a fortnight earlier. He was at the head of affairs in Madagascar when that island had still a Queen. Later he fought in Indo-China. Thus has he gone from one French colonial possession to another, organizing troops, administering tropical

G. Hole.

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provinces, testing artillery, equipping fortresses with ammunition, buried in detail yet never the slave of it. Thus he rose slowly through the grades, diligent, judicious, explosive, burly and unknown. At last he donned, when his turn came, the black uniform coat with the three bronze stars on the sleeve and the cross on the breast—a military magnate of the very highest rank. Off he dashed to the manœuvers only to find five generals, as he affirmed, so ignorant of the art of war as to be unable to give the proper orders to their troops. It was too characteristic of Joffre to send them home at once.

The uproar that ensued was all the more prodigious from one circumstance to which Joffre had paid no attention. The five fallen commanders were all republicans—opposed, that is to say, to the monarchist clique which for so long a time held sway in the French army. Joffre himself, in fact, had suffered from this same clique, his own promotion coming very slowly, as we have seen, because he would make no terms with the enemies of his country's institutions. His dismissal of the incompetent generals, despite their firm republicanism, aroused radicals and socialists in the Chamber of Deputies. They feared a revival of the policy of clericalism within the army, a policy initiated under M. Millerand with the reinstatement of the notorious Colonel Paty du Clam and the reintroduction of martial parades through the streets of Paris. So completely did Joffre stand above suspicion that his version of the episode withstood all criticism. No matter how sincere a soldier's republicanism, he told the deputies who sought him out, it must not atone for his inefficiency. Joffre is somewhat excitable and the incident led to one of his rare explosions, but he carried his point owing to the confidence he has always inspired.

Joffre is something more than a soldier of high professional integrity. He is also a first class military scientist, worthily sustaining the great traditions of the French engineering corps. His organizing genius places Joffre on a level with men like Vauban and Lazare, Carnot, nay, Napoleon himself so far as scientific attainments are concerned. Nevertheless, the monarchical element in French society detests Joffre and was chagrined when he was placed in supreme command over General Pau, the favorite of the reactionaries. A long and sullen feud is behind the political intrigue that kept Joffre from becoming a captain until 1885 and withheld from him the badge of the Legion of Honor until he had gone through a Tonking campaign. Indeed, it took Joffre afterwards nine years of hard service in the French Sudan and in the campaign which ended in the capture of the tribal capital to attain the rank of lieutenant-colonel, and it was only in 1905, when General André, the extremely republican minister of war, put an end to clericalist patronage in the army, that Joffre obtained the epaulettes of a brigadier-general. His appointment to the staff found him in command of the second army corps at Amiens.

Enemies of Joffre—perhaps one should say his critics, seeing that so genial a nature can make no enemies—insist that his temperament unfits

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him for supreme command in operations so essentially defensive as a war with Germany entails. General Joffre is the most determined supporter in France of the policy of attack. "The only tactics," he styles the offensive. Unfortunately for Joffre, he has misunderstood, through pedantic interpretations, the fundamental principle of Napoleonic tactics. At the commencement of a campaign, according to the Corsican, thought should be expended as to whether an advance should be made or not, but when once the offensive has been assumed it should be maintained to the last extremity. But Joffre is too French in the southern sense to be able to give the tactical problem the requisite consideration. He must be up and at the foe because he understands the French to be warriors by nature and by instinct. They will rush on the foe in the fury of a fray when all sound tactics command a retreat, and in his propensity to yield to a like impulse Joffre is himself a true child of the south of France, ardent, impulsive, dashing, unconquerable.

There flows in the veins of Joffre Gallic blood from such diverse streams that he is altogether French in the versatility of his moods. From a grandmother he gets Gascon qualities—the fire in his eye, the swiftness of his gesture, the stamp of his foot. A great-grandfather was from Picardy, where the handsomest men in France are reared. As no one was ever more French than Joffre, no native of France could exemplify her characteristics in such variety.

One must not imagine a restless, energetic Joffre, pacing hurriedly to and fro in his headquarters. He suggests repose to the correspondent of the London *Mail* who saw him in Paris not long before the outbreak of hostilities. Joffre, we read, has a full, healthy face, a fresh, vigorous voice, the teeth showing slightly when he talks, the moustache moving up and down, the chin quivering. There is no suggestion of self-importance. Subordinates come and go with little ceremony. How the calm, slow manner flashes into energy as Joffre refuses a suggestion! "He seems literally to wipe it out of existence with one movement of the hand." Yet the face lights up with a delighted, almost infantile smile when an idea finds welcome in the quick brain. There is an eager handshake, a slap on the back and a word of praise for him who can suggest the right thing at the right moment. Noticeable, too, is the facility with which Joffre can handle a dozen subordinates in as many minutes, listening to each affably, grasping the question in a trice, meeting the situation with a quiet word. There is no hint of hurry. Here, obviously, is a general to whom supreme command is a matter of transacting business and not a thing of etiquette and ceremony.

Until the peace of Europe came to its swift end, General Joffre dwelt in a large airy house on a beautiful street near the Parisian suburbs, his household comprising the wife and daughters who are now at work in the hospitals. The private life of Joffre differed little from that of the average stout, heavily built Parisian with a social position to maintain in the world's gayest capital. Like the soldier born, he rose early, being served at

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breakfast by an orderly while he read the morning's despatches. Off he went then through the Bois on horseback, sometimes as early as six o'clock in the morning. On one day of each week he walked ten miles to keep in condition. Joffre prided himself upon such things as the cleaning of his own sword and the saddling of his own horse, nor would he touch, while with the troops on manœuvres, any food except the army ration served in the field. It is related of him, too, that he can not sleep comfortably in a feather bed, so rigidly has he adhered to the rude conditions prescribed for the French soldier on active duty. His one source of misery is the size of his figure, which he deems altogether too burly for a man who moves about. Much good-humored banter has been indulged in at the General's expense on this account, for he remains a heavy man indeed for one who leads so active an existence.

Much controversy has filled the press of Paris on the subject of Joffre's genius. What France needs in her supreme commander, argues a writer, is genius, inspiration, a heavenly capacity to improvise the right stroke at the destined hour. Has Joffre this mysterious and divine endowment? His gift for strategy has never been tested really. There are critics who hold him responsible for a spectacular dash upon the lost provinces at the very outset of the struggle when a steady "containing" of the foe was the one thing needful. His champions in the press of Paris insist that his mind is that of the strategist—he can choose by instinct the true line of operations that determines the destiny of a campaign. His foes deem him a mere tactician, a man who can handle other men on a battlefield and fight fiercely without, however, any capacity to think out the greater problem of his campaign as a whole. In Joffre, according to a German critic, France has a sort of Ney, brave, generous, prone to attack rashly if irresistibly at times, but without the imagination, the grasp of principle which makes the supreme soldier. "A good head for a watch-dog," to quote one judgment in the London *Mail*, "calm, but ever ready to bite."

Recently the Paris correspondent of the *Daily Telegraph* had an interview with Madame Artus—Joffre's sister—and this is what he has written to his paper:—"In the begining, the Joffres were not French at all. But they remedied that mistake, quite a number of generations ago. The tradition in the "Joffre" family is that her great-great-grandfather was a Spanish nobleman, da Gouffre, who for political reasons, fled from Spain and settled in France in the eighteenth century. The father of the future General-in-Chief was one of a large family, and was left likeTopsy, "just to grow." When he reached man's estate he adopted the trade of cooper, a trade which he continued to exercise even after the death of his mother had made of him a landed proprietor in a small way. Joseph Joffre—for Jospeh is the name of the Commander-in-Chief—was one of eleven children. Born in 1852, he, after a brilliant course at the college of Perpignan, left for Paris at the age of 15½ to prepare for the entrance examination of the "Ecole Polytech-

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nique"—the Woolwich of France. His place on the list was unexpectedly low—fourteenth—and the reason has, in light of later events, a certain piquancy. Young Joffre, though exceedingly good at mathematics was "somewhat weak in German," a language for which he showed a pronounced distaste."

The chair left vacant at the great and world-famous French Academy, by the death of the Comte de Mun is, it is believed, not to be filled till General Joffre occupies it after the victory. Would such an election be in accordance with the traditions of the "immortals"? That is the question that the *Petit Journal* trenches by citing the weighty authority of Ernest Renan. In 1885, when Ferdinand de Lesseps, the great engineer, first took his seat in the French Academy, it fell to Renan to pronounce the discourse of reception. The first words of the exquisite stylist, the man of letters *par excellence*, were these :—"Those who for a moment expressed surprise at your election can have but little comprehension of the spirit of our company. You are a master in the hardest of schools, a school that we have too long neglected —that of great action. You are one of the few who have maintained the ancient, French tradition of brilliant, glorious, and fruitful life." Then, turning to the assembly, Renan said, in a firm voice, and spacing each word : "Another who is certain to have a seat in our midst is the general who shall bring victory to France. There is a man at whose prose we shall not cavil. We shall elect him by acclamation, caring nothing for his writings. What a glorious session will be the session of his reception, and what an honour will be his who is president on that day." That day is coming.

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Topics of the Day.

By An "Indian Nationalist."

THE WAR.

WHILE one might consider it a rather hard task to comment on a single day's events of the war, it would be one of the easiest things under the sun to make an accurate estimate of the progress during the six months it has been in existence. A survey of the situation as it has unravelled itself during this half year can leave no possible doubt in the mind of any sober, unbiassed observer as to the advances made by the Allies and the repulses sustained by the enemy on the eastern as well as the western front. Impatient idealists must have been somewhat disappointed at their craze for sensational news of matchless victories remaining unsatisfied, but the reasonable man understands this when he takes the fact into account that the parties are practically evenly balanced on the whole. If no one moment or day has given us any sudden, big results, the war has hitherto constituted a record of gradual advance by the Allies and of slow retreat by the Germans. The latter have exerted their utmost strength, while the former have just begun to utilise their power. Germany and Austria have well-nigh come to the end of their resources; France, Britain and Russia have at their disposal plenty of reserves. Germany and Austria have miserably failed in their expectations; the Allies have done much better than they believed they could do. A London correspondent describes the results achieved by the enemy concisely and exactly as follows:—

> Invaded Belgium and Poland. Failed to crush France quickly. Unable to hold Russia, or turn the German strength against her. Lost her mercantile marine. Lost access to the world's storehouses. Lost her overseas fleet. Lost the majority of her colonies. Lost her Asian base. Gained the aid of Turkey. Austria crippled by Russia and Servia, become weak. Failure of the overseas rebellions. Failure of the German first line to achieve results.

To which we may add:—

> Failed to win the sympathy of neutral countries. Gained a reputation as efficient aggressors and cruel savages. Managed to exhibit the inefficiency of the German Navy.

INDIA'S FUTURE—OUR WORK.

Whatever evils have resulted from the war, it is not without the bright side, particularly as regards India. The question of the future of this ancient country now looms large in the public eye

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and no informed human being has failed to eulogise the meritorious services that are being rendered to their Sovereign by the Indians on the battle-field. It is impossible that all the glowing and sincere tributes which have emanated from the sympathetic Liberal and the indifferent Tory should remain idle statements which will be put into no concrete shape after the turmoil of the war has terminated and the Government have recovered their normal condition. But, as has already been said, to demand colonial self-government as soon as men's minds will cease to be absorbed by thoughts about the havoc wrought by this unprecedented international catastrophe, would be crying for the moon. The duty of the rulers to the Indians could be expressed in one sentence—every step they take should lead us nearer the goal of our aspirations It will not be reasonablo to expect anything beyond that just now While the Government would be doing undoubted good if they consistently and persistently adhere to that principle, the potentialities of making such Government measures a decided success rest in the people's hands. Education and social reform should be our watchwords. Every individual must consider it a sacred obligation binding on him to spread among his brethren the benefits of these two essential factors of national salvation. The political emancipation of the country can be obtained no less through our own work than through Government assistance. The creation of an efficient individual, synonymous with the evolution of regenerated society, is the first condition of an independent nation. The widest possible diffusion of education, an achievement which requires Government legislation and popular enterprise, bringing in its train a sense of consciousness in the people to their duties and responsibilities, rights and privileges, in the matter of public administration, a realisation of the necessity of improving their environment as far as lies in them and of reforming their own selves, would better the mental, moral and physical calibre of every member of Indian society. The eradication of certain gross social evils, such as the inequalities laid down between different castes and the disabilities imposed by one caste over another, will remove inaccessibility to the advantages of education of some classes of the Hindus. The late Raja Sir T. Madhava Row, one of the greatest of India's sons once said that perhaps no other people in the world suffer so much less from extraneous hardships than from self-inflicted evils as we do. This statement need not be argued out. Its truth becomes obvious the moment one bestows a thought on the condition of the depressed classes and of the women in India. We

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do not mean, nor did Sir T. Madhava Row, that our administrative system is perfect, without any scope for improvement. Nor is it to be understood that our political fabric cannot be rendered sound unless our social institutions should be thoroughly reformed and our social opinions totally revised. There are reforms, for instance, like the separation of judicial and executive functions, which ought not to be postponed on any ground of unequal social status among different Indian castes. On the other hand there are matters, a satisfactory settlement of which, cannot be effected except until our customs are changed wholesale. Some years ago there were serious riots in the Tinnevelly district of the Madras Presidency between Shanars and Maravas, two local castes. It was remarked in this connection by Sir (then Mr.) Sankaran Nair that trial by jury was impossible in those circumstances. And yet he was no opponent of Indian aspirations; he had by that time even presided over a session of the Indian National Congress. It is time for us, Indians, to reflect on what it all means. The immediate work for us should lie in diffusing education and promoting social reform. These two means of national regeneration should in future engage greater and more earnest attention at the hands of educated Indians. The future of India lies more in our own hands than in those of the Government. To fit ourselves for the task of self-government should be our aim no less than theirs.

THE HINDU UNIVERSITY.

The Hindu University Society have again resumed their activities, and the publication of the draft Bill, statutes and Regulations marks another phase in the progress of the movement. The prefatory note appended to it enables those interested in the movement to form a clear idea of the powers, scope and constitution of the University as a whole. The success of a non-official institution like the Hindu University depends more on the co-operation and assistance of the numerous donors and subscribers; and the necessity of securing such co-operation and assistance is increased by the confinement of the educational advantages to the city of Benares. It is hence a wise thing that the promoters have done in framing the constitution so that there might be a representation on the governing bodies of those who have freely opened their purse strings. Attention is specially invited in the prefatory note to certain main features of the Bill which are outlined below. The University is to be a residential and teaching University. It will have power to found and maintain such and so many colleges and institutions in Benares as it may deem

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fit and its funds may permit. It has, besides, the power to affiliate or rather incorporate (as the expression now used is) colleges other than those established by itself, if they are situated in Benares. It will provide residential quarters for practically all its students, as also for the members of the staff. It will give not only intellectual and literary instruction, but also moral and religious education. It will provide recreation and play grounds and promote physical culture. The students will live with their teachers in one academic home. The Government of the University will be entrusted to two chambers—the University Court and the Senate—unlike what obtains in the existing British Indian universities, in which the Senate is the only governing body—in imitation of the modern English Universities of Manchester, Sheffield and Birmingham. Subscribers of over Rs. 10,000 will be members of the Court, and those of Rs. 500 and upwards up to Rs. 10,000 will together be entitled to elect 30 members to represent them. Representatives of Hindu religion and Sanskrit learning as also of the Jain and Sikh religions will be represented, and the University graduates, the Senate and the Court will elect additional members. All members of the Court must be Hindus. The Court will be the supreme governing body of the University in all administrative and financial matters, and will have the right to review the work of the Senate. The Senate will be in charge of the organisation of instruction, the curriculum and examination and discipline of students. Not less than three-fourths of its members shall be Hindus. It will consist of the principals and heads of University colleges and institutions, university professsors, representatives of the Court and other representatives of learning and religion. The Government will nominate five members. Thus it is evident that the Government of the University will be mainly in the hands of a non-official body consisting of donors and representatives of education and of religion. It will be preponderatingly Hindu. The University will include immediately five faculties, *viz.*, the faculties of (1) Oriental learning, (2) Theology, (3) Arts, (4) Science—Pure and applied and (5) Law. The establishment of the Faculties of Technology, Commerce and Medicine is approved but only awaits the collection of the necessary funds. Members of the Faculty of Theology shall all be Hindus. The Chancellor, the Pro-Chancellor, the Vice-Chancellor and the Pro-Vice-Chancellor are to be elected by the Court. The Viceroy will be Patron of the University, and heads of Provincial Governments and local Administrations are to be Vice-Patrons *ex-officio*.

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The Court is authorised to frame statutes relating to administrative matters and the Senate to frame regulations as to academic matters. The Visitor will exercise the following powers:—(1) He will nominate five members on the Senate (2) He will approve the election by the Court of the Vice-Chancellor and the Pro-Vice-Chancellor (3) He will approve subsequent changes in the statutes and regulations. (4) He will approve the establishment of Faculties other than the eight mentioned above. (5) He will approve the incorporation of colleges other than those established by the University (6) He will receive an audited copy of the accounts. (7) He will have the right of inspection of the University. These powers are exercised by the head of the Government of the Province or Presidency in every existing Indian University. The University will have its own admission examination to admit students as undergraduates All persons who have passed the matriculation examination of any British Indian University or the School-leaving certificate examination held in any Indian province or state. A study of one of the Indian vernaculars forms a necessary part of the University curriculum. In the examinations in the Faculty of Arts, Sanskrit takes a prominent place and in the examinations in the Faculty of Oriental learning it naturally takes a predominant position. It is also proposed to teach modern sciences in this Faculty in the vernacular, and thus to extend to our *Pandits* facilities for acquiring an up-to-date knowledge of the improvements in science made in the west. In teaching Hindu astronomy an up-to-date knowledge of modern astronomical science, coupled with the use of modern astronomical instruments, will be imparted. And to students of Ayurvedic medicine a knowledge of botany, chemistry and physiology will also be imparted. To encourage research and higher study in every branch of learning, oriental or occidental, the University takes power to confer degrees of Doctor or *Shastracharya*. English is one of the optional subjects of study in the Oriental Faculty and to those who wish to take up the study of western sciences in that Faculty, a knowledge of English sufficient to enable them to understand and use the technical terms found in modern scientific literature will also be imparted. The encouragement of the study and development of Indian vernaculars is, as will be seen, a prominent feature of the studies in this Faculty.

THE KOMAGATA MARU AFFAIR.

The report of the Committee appointed to enquire into the circumstances attending the arrival in India of certain passengers

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by the Steamship Komagata Maru, is now published and is an interesting document of 50 pages. It deals with several points connected with the whole affair and sometimes goes into minute details, which would constitute weary reading to the general observer. The report, however, may broadly be divided into two portions, dealing with the voyage itself and its consequences. The first again can be dealt with under two heads, the attitude of the passengers towards the Governments of the various countries with which they had had to do something or other, and *vice versa*. As regards the former, the Committee expend lavish argument to prove that the organiser of the expedition is, in one word, an unmixed scoundrel A large number of Gurdit Singh's followers have, however, been exonerated from the blame of possessing wicked intention. The Government of Canada, which was the first the persons on board had come into contact with, and the authorities at the other ports which the ship touched on the return journey, were, we are told, very lenient and sympathetic, as is shown from the supplies of provisions lasting throughout the voyage, granted by them all. But none of the passengers was allowed to land at any place prior to the arrival of the ship at the mouth of the Hooghly, though several of them had expressed a strong desire to do so and thus make good their shattered fortunes and the physical sufferings endured on board the Komagata Maru. The ordinary man is very little concerned with the motive, which actuated Gurdit Singh in starting the ill-starred movement. It is immaterial whether he is such as to deserve all the remarks made by the Committee. Whether the Committee were right in their finding about this man or His Excellency the Viceroy was right when he said the voyage was conceived in a spirit of challenging the immigration law in Canada, or in other words, of passive resistance, need not be taken into account. What we, and most others, are by far interested in is the Committee's discussion of the unhappy occurrence at Budge Budge. It is well known to those who have followed the events that led up to the rioting, that the Government of Bengal decided to apply to the passengers the Ingress into India Ordinance, 1914. Some of them the Government considered " unsafe to allow to remain at large in India in the present condition of affairs," and their intention was to " detain these men in custody for such a period as might be necessary or to take such other measures in respect of them as might be requisite to ensure the public safety and tranquility." Some of the Sikhs were apparently afraid they might be deported and

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refused to get into the special train arranged for them. On the contrary they determined to march to the Calcutta side. This the authorities did not like. There came the rub. The immediate events that led to the riot are thus described by the Committee:—"Mr. Donald came up to the crowd and called out for Gurdit Singh and asked him to come forward and order that the exact position of affairs might be explained to him. Gurdit Singh refused to come out of the crowd and asked Mr. Donald to address him where he was. A European police sergeant went in among the Sikhs to bring Gurdit Singh out but was ordered to desist from any attempt to do so. At this moment Superintendent Eastwood who was standing among the European police stepped forward into the crowd His own statement before he died was to the effect that he went to get back a stick which one of the Sikhs had snatched away from a police officer, but it seems to us more probable that he really went in order to call out Gurdit Singh ; and whether this was the case or not we are clearly of opinion that this was what all the Sikhs believed Directly he went in among the Sikhs they closed round him and assaulted him and one of them fired a shot which probably was the cause of the injury which resulted in the death of Mr. Eastwood." And what was the temper in which the Sikhs were at the moment? The report says. "The Sikhs, are generally speaking, both courageous and excitable, and the passengers on board the Kamagata Maru were by this time in a state of acute discontent and irritation." We are further told that " in ordinary circumstances the action of Superintendent Eastwood would have had no harmful result." These three statements taken together and a careful perusal of the report of the Committee leave the general impression on the ordinary mind that a little more tact, patience and sympathy on the part of the Bengal officials who were present on the spot would have either averted the riot or at least mitigated the seriousness of the occurrence. However, the persons concerned have reason to feel grateful to his Excellency the Viceroy and his colleagues for the clemency shown by them and for their intention not to institute prosecutions in respect of the occurrence.

INDIANS IN CANADA—THE UNITED PROVINCES CONGRESS COMMITTEE'S REPRESENTATION.

The United Provinces Congress Committee, which has of late been doing very useful work, has addressed a representation to the Government of India embodying its views on the position of Indians in Canada. The representation gives a succinct account and a clear

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exposition of the disabilities to which our countrymen are subjected in the various British colonies and of the grave results accruing from this state of affairs not only to Indians there, but to those resident here and in foreign countries. The main facts of the case are first summarised by the Committee, and then the policy is indicated which should be followed in regard to Indian emigration. The grievances of the Indians residing in Canada were placed before the Government of India by the former's delegates a short time back, and are now fairly known to all. How Indian immigration into Canada began in 1905, how a series of repressive measures have been passed and vigorously enforced since then, which have made the position of Indians there absolutely unbearable, how invidious and unjustifiable distinctions have been made between Asiatics and Europeons, and how even among the Asiatics the Indians are subjected to severe disabling legislation are all matters of public knowledge. After referring to the difficulties of the self-governing colonies on the subject, His Excellency the Viceroy eloquently pleaded the cause of the suffering Indians in a speech made in the Legislative Council the other day and invited opinions from the people on the means of satisfactorily solving this thorny problem. The views of the United Provinces Congress Committee on this matter represent those of educated India and deserve wide attention. Immediate relief can and should be given to the Canadian Indians by permitting their wives and children to join them, but the only true and just solution of the larger question involved would be to allow that all fellow-subjects who own allegiance to the King-Emperor should have the fullest freedom to establish themselves in any part of the Empire. This, however, does not seem to be practical politics ; a more practicable solution seems to lie in securing equality for Indians, if not on the basis of common rights, at least on the basis of common disabilities. If Indians are received on a footing of inferiority in the colonies the Government of India should impose corresponding restrictions and disabilities on colonial immigrants into this country. They should, for instance, be subjected to the same tests as Indian immigrants into the colonies, and declared ineligible for employment in the public services or in private concerns, and debarred from owning land in India. There are several other ways of securing the object in view, which is to vindicate the self-respect of India, and the Government of India should not hesitate to use any or all of the means to the desired end. It is not on sentimental grounds only that this reciprocal treatment is asked for. The adoption of this course by the Government of India will dispel, as the United Provinces representation puts it, the false and mischievous notion that they are powerless to protect the interest of the inhabitants of this country. It will have a great moral effect within and without the Empire, and will in its result prove a powerful lever in raising the ideal of Imperial citizenship.

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THE OPEN FORUM :

Criticisms, Discussions and Comments.

Mr. N. Gupta on "The Message of Hinduism."

By Mr. Dwarka Prasad.

IT is an uncommon thing in these days to come across a subject like N. Gupta's "Message of Hinduism." Though the article is short yet it is expressive. The absence of an individual founder and propagator of Hinduism has marked it out as a unique religion in the world; it has no personality at its back. Swami Viveaka Nand observes: "This ought to be observed that except our religion every other religion in the world depends upon the life or lives of some personal founder or founders. It naturally follows that there must be in all those religions a good deal of fight about what they call the historical evidences of these great personalities. If at any time the historical evidences about the existence of these personages in ancient times become weak the whole building of the religion tumbles down to the ground and is broken to pieces. We escaped this fate because our religion is not based upon a person but on a *principle*." It has something more. Many attempts have been made to religate it into oblivion or to decrease its importance, nevertheless the results of these have shown otherwise. Its complete extinction is a day dream Many have in despair called it a Hydra-headed monster. Some are of opinion that it is like a old baniyan tree. It yields to none in depth and splendour of its philosophy, in the purity of ethical teaching. "It is like a river which has shallows that a child may play in, and depths which the strongest cannot fathom." Again the writer observes: "It has gathered in its fold all the aboriginal tribes of India that inhabited this great continent before the advent of the Aryan race." He might have added: "A religion into whose language, the Sanskrit word exclusion, is untranslatable; a religion which has sheltered the persecuted and the refugee of all religion; it has gathered in its bosom the purest remnant of Israelites and have sheltered and is still fostering the grand Zoroastran nation." But it has one great defect and which the writer has put thus:—"It eschews propagandism and seeks to make no convert." In truth it has no missionary career.

THE HINDUSTAN REVIEW.

The *Hindustan Review* for January gives the place of honour to an article entitled: "Can Germany be a World Power?" by Prof.

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Dr. Ramdas Khan, written three weeks before the war. Certain retrospective interest lies in regarding, after the event, what a man said before the event: otherwise we cannot think why it should be thought worth while now to note what Professor Ramdas said six months ago about Germany when we can read what even greater men say to-day on the same subject. The conclusion that the professor arrives at is that Germany can never become a world power without the friendly help of either Britain or the United States or both; and he suggests that the Kaiser recognised this and therefore sought the good-will of both of the Anglo-Saxon peoples. We can only remark thereon that the Kaiser's way of seeking people's good-will is peculiar. "An Indian Economist" has some ponderous observations on "Some Effects of Recent Currency Legislation in India," which only show that while it is easy to handle Mr. Webb's conjuring apparatus, it is not easy to do Mr. Webb's tricks. Mr. Vithaldas K. Bhuta has an article on "State Aid to Indian Industries" which is short, superficial, and unhelpful. Dr. E. J. Dillon thunders on his favourite subject for the moment—"Just for a Scrap of Paper," but the *Daily Telegraph's* Russian correspondent, who is himself half a Russian in thought tires us with vituperation. Rao Bahadur Madho Rao Kibe Saheb, M.A., writes on "Indian Orators and Public Speakers." Here is the sort of thing we look for and want in an Indian publication—an Indian article on an Indian subject by an Indian writer. India in our time has produced many good orators and few of almost superlative merit, who lack a biographer. The Rao Bahadur has not the faculty of visualising his heroes to us: we do not see the orators blaze nor hear them storm; we do not get a vivid description of their styles, nor a penetrating analysis of their powers. Nevertheless, as a first effort in an unexploited field, the Rao Bahadur gives us some basis for the beginnings of a record of Indian modern oratory, and so justifies himself. Mr. N. Gupta writes of "The Message of Hinduism," only to show that Hinduism is too amorphous to have a message; that there is no such thing as Hinduism; that there is no such word as "Hinduism" (in the vernacular); and that the *Sanatana Dharma* (or "Eternal Religion"—the thing commonly called Hinduism," has no known author, no hero, no central figure, no law-giver and no law, except the law of Truth,—whatever that may be. Miss E. M. White discourses on "Bergson and Education," with rather more obscurity and much less charm than Bergson himself; so that if we must indeed know what Bergson says about education we had rather face the

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ordeal of consulting Bergson direct. Mr. Pramatha Nath Bose, B. S. C. (London) discusses the question "Will Western Civilization Survive?" This is a very pertinent question at the moment. If German culture be representative of Western civilization, will that sort of civilization indeed survive, ought it to survive; must we not rather desire to see it perish? But the writer contemplates not merely German culture but all Western culture, and condemns it as hard, cold, lifeless, unspiritual, materialistic. He shows that his bugbear is mechanical invention; to his thinking the West is a worshipper of mechanical invention, and this Hindu prophet declares to us that the worshipper of mechanical invention must surely perish. Perhaps he is right, but we suspect that he wrote the article with a machine-made pen, dipped in machine-made ink on machine spun paper, sitting at a machine-made desk, with his feet on a machine-woven carpet. "Voices of Freedom, an Anthology" by Mr. T. E. Will, A. M., is a collection of what may be called Socialist poetry, ranging from Henry George to Emerson. It is not very pretty. Mr. Rudolph de Cordova has an article on "Humour in the Army" and as it tells among other things of the soldier who bowed politely just as a canon ball took of the head of a man behind him (showing that one never loses by courtesy) Mr. Rudolph de Cordova must be a very old man. In the literary *causerie* an anonymous writer seeks "Indian thought in Shelly and Tennyson." Much ingenuity might be expended over an intellectual pursuit of this sort and perhaps with some useful result. For the rest the publication consists of reviews of other publication--(*The Sind Gazette.*)

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THE KAYASTHA WORLD.

MOTTO I—*I will be* as harsh as Truth and as uncompromising as Justice ; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard.* (William Lloyd Garrison in the *Liberator.*)

MOTTO II—Minds may doubt and hearts may fail when called to face new modes of thought or points of view ; but the time must come when what is false in all things will fade and what is true will no more seem strange. (From Dr. Illingworth's *Reason and Revelation.*)

The Kayastha Pathshala.

An Appeal to the Kayastha Community.

I have to thank the members of the community most heartily for the great honour they have done me in electing me to the office of President of the Kayastha Pathshala. The position of the President at the present juncture is one which carries with it duties and responsibilities of so grave and strenuous a nature, that I feel that I cannot discharge them fully without the loving and loyal co-operation of my committee, of my staff, and of the community at large. The Kayastha Pathshala has now reached a point in its growth where either it must go forward and expand rapidly and thus become one of the greatest educational centres in the country, or be reduced to an ordinary, inefficient institution. But it can no longer stand still, for there is now a dynamic element present in the life of the college which must inevitably drive it along. The community is at last awaking to the possibilities that are latent in the college, and I hope and trust that this awakening may be the beginning of that intense communal feeling in the heart of the Kayastha community which, in the near future, may give birth to a new literature, a new art, and a new industrial life. It is my fervent desire that the Kayastha Pathshala should be the fountain head of this new inspiration, and just as in the past, Oxford and Cambridge formed the starting point of all the great movements in England, I believe that the time is not far off when the Pathshala will become the centre of the intellectual and moral life of the community as a whole, and the training ground of many a noble soul that will go back and enrich the life of the country. It will take many years for us to realize this dream, but we have to keep steadily before our minds no less an ideal, for I am sure that some such vague hope must have actuated the munificent liberality of the noble and generous founder of the college.

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I have made a slight change in the *personnel* of the committee, Messrs. S. Sinha, Ram Sumran Lal, retired deputy collector, and Dr. Anant Pershad have been nominated members of the executive committee Munshi Ram Sumran Lal's great abilities and knowledge of finance will be utilized fully in looking after the Pathshala accounts. Dr. Anant Pershad is peculiarly fitted to look after the deputation work, while Mr. Sinha's influence in the country, his journalistic abilities and his interest in the Pathshala will render him a very valuable ally.

The first step in the realization of our hopes is to stir up the community to a sense of responsibility to the Pathshala. For the Pathshala needs money and no sustained effort has been made to collect funds. With a view to organize deputation work in a systematic way the following scheme will be adopted.

The members of the committee will start deputation work in the United Provinces and in Bihar by going to places which have not been visited so far. Nearly 18 places have been already visited. The work of collecting promised subscriptions in these places has been undertaken by a band of volunteers of staff and students who will go out week after week. The names of the places and the volunteers are given below. I cannot sufficiently thank my staff and students for coming so nobly forward to help the institution. A few months ago they came with their offer of help at the time of the failure of the Upper India Bank, and now they have volunteered to give up their leisure for the Pathshala. I feel warmly grateful to them for the noble spirit which is inspiring them and I feel that an institution with such material, such genuine earnestness and self-sacrifice, can never fail to achieve its ideals. I therefore appeal to my community to give every encouragement to this noble enthusiasm, and I trust that all will join hands to make this institution an offering at the feet of the motherland, worthy of the high traditions of the community and of the noble spirit of M. Kali Prasad Kulbhasker.

(1) Agra.—Master Kampta Pershad and Babu Lal, III year class.

(2) Aligarh —Master G. Sen Sinha and Ram Chandor, IX class.

(3) Benares.—Prof. Ganeshi Lal and Raghubar Dial, III year class.

(4) Cawnpore.—Master Ganesh Pershad and B. Bhagwan Prasad Nigam.

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(5) Etawah.—Master L. M. Banerji and Sham Sarup, 1st year.

(6) Fatehpur.—Mr. B. K. Datt, headmaster, and B. Chail Behari, III year.

(7) Fyzabad.—B. Jagat Bahadur, teacher, M. Brij Ballabhkishore Sadiq and Nageshur Prashad.

(8) Gorakhpur.—Mr. B. Sanjiva Rao, Principal and Mahesh Saran, I year class.

(9) Gyanpur.—Master Kunj Behari Lal.

(10) Jaunpur.—Prof. Shiam Narain and Raj Mangal Prashad, III year.

(11) Lucknow.—Master Lakshimi Narain and Gur Dial Sahai, 1st year.

(12) Mainpuri.—B. Ganesh Pershad Singh, teacher.

(13) Mirzapur.—Master Mahadeo Pershad and B. Salig Ram, Law students.

(14) Partabgarh.—B. Shiam Kishore Upeshak.

(15) Rai Bareli.—M. Shiam Kishore and Mata Pershad, I year class.

The work of collection in Bareilly is being admirably done by B. Baldeo Prasad Sahib and that in Basti and Gonda will be shortly arranged for.

DAIS RAJ RANJIT SINGH, *President.*

The Kayastha Pathshala Deputation.

The Kayastha Pathshala deputation, consisting of professors, teachers and students, visited about a dozen places on Sunday last. Fairly good work was done in collecting the promised subscriptions, for nearly Rs. 1,500 were collected in cash. We should perhaps have expected larger collections from some of the more important places. But on the whole the experiment has been a decided success. We must be thankful to the energy and enthusiasm displayed by our staff and students. We cannot however forget that the success of our deputation depends largely upon the co-operation of the local trustees and friends of the Kayastha Pathshala without whose help we could never have hoped for the success that has attended our efforts. To them, I therefore wish to express my grateful thanks and I trust that in the future our efforts will be attended with even greater success. The following list gives the names of the places visited, the names of the donors with the amount paid by each. The deputation will visit these and other places next, on Sunday, the 6th February 1915.

Jan 21. DAIS RAJ RANJIT SINGH.

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Fyzabad.—Hon. M. Balak Ram, Rs 500; M. Kulwant Rai, Rs. 30; M. Sripat Ram, Rs. 10; B. Vishwanath Sahai, Re 1; B. Nirankar Prasad, Rs. 10; B. Ram Saran Singh, Re. 5; B. Rai Karan Saheb, Rs. 5; B. Raghunath Sahai, Rs 10; B. Ganesh Prasad, Rs. 5; B Shyambehari Lal, Rs. 3; B. Shyamji Lal, Rs. 5;—total Rs. 584.

Fatehpur.—B. Madanbehari Lal, Rs 2; M. Hazari Lal, Rs. 12-8; B. Kumar Bahadur, Rs 3; B. Sankata Prasad, Rs. 5; B. Gulab Singh, Rs. 5; miscellaneous thro. Rai Bahadur, M. Ishwari Singh, Rs. 12;—total Rs. 39-8.

Gyanpur.—B. Bishumber Dyal, Rs. 20; B Narbada Prasad, Rs. 25; B. Dip Narain, Rs 5; B. Rup Krishna, Rs. 20; M Hari Shanker, Rs. 35; M. Nawal Kishore, Rs. 37; B. Shambhoo Prasad, Re. 1; B. Bhoop Narain, Rs. 10;—total Rs. 153.

Jaunpur.—B. Sheo Bhajan Prasad, Rs. 20; M. Ram Awtar, Rs. 2; M. Lakshmi Narain, Rs 10; B. Durga Dut, Rs. 15; M. Suraj Prasad, Rs. 2; M. Raghubir Prasad, Rs. 5; Mr. Sahebla, Rs. 20; M. Ram Prasad, Rs. 10; M. Ram Sundar Lal, Re. 1; M. Jagmohan Lal, Re. 1; M. Jawala Prasad, Re 1; Mr. Mahade Prasad, Rs. 2;—total Rs. 89.

Etawah.—B. Abinash Sahai, Rs. 5; B. Chiranji Lal, Rs. 100; total Rs. 105;

Rae Bareli.—B. Kismat Rai Jagdhari, Rs. 15; B. Ram Narai Lal, Rs. 5; B. Sital Prasad, Re. 1; B. Ajodhya Prasad, Re. 1; B. Balgovind, Re. 1; B. Amirt Rai, Rs. 15; B. Gaya Prasad, Rs. 2; B. Janki Prasad, Rs. 23; B. Chitragupt Prasad, Rs. 2; B. Deb Prasad, Rs. 10; B. Asherfi Lal, Re. 1; B. Kali Saran, Rs. 5; B. Madh Saran, Rs. 15; B. Audhbehari Lal, Rs. 2; B. Sheosampat, Re 1; B. Medai Lal, Rs. 5; B. Giria Prasad, Re. 1;—total Rs. 102.

Lucknow.—B. Bisesher Nath, Rs. 100.

Benares.—B. Salig Ram, Rs. 5; M. Balkrishna Lal, Rs. 5; M. Bhagwan Prasad, Rs. 5;—total, Rs. 15.

Agra.—B. Debi Prasad, Rs. 10.

Mirzapur.—M. Raj Bahadur, Rs. 50; M. Bhagwan Prasad, Rs. 25; M. Nawal Kishore, Rs. 10; M. Gaya Prasad, Rs. 5; M. Mahabir Prasad, Rs. 5; B. Shiv Prasad, Rs. 5; others, Rs. 5;—total Rs. 105.

Mainpuri.—B. Brijbehari Lal, Rs. 40; B. Binode Behari Lal, Rs. 10; Rai Saheb M. Ganga Prasad, Rs. 23; M. Audhbehari Lal, Re. 1; M. Ram Chandra Saksena, Rs 10; M. Prembehari Lal, Rs. 10; Rai Bahadur M. Kandhaya Lal, Rs. 50; M. Jaibehari Lal, Re. 1; **total—Rs. 147.**

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The Kayastha Patshala.

Wanted an Honorary Engineer.

To compare great things with small, as with the Hindu University, so with the Kayastha Patshala. I shall not deny that valid objections might be raised to some of the limitations under which it has got to work. But I shall put a question straight, shall we allow the Patshala to become worse than useless for want of support or shall we take it in hand, improve it and thus make it a means of national uplift? Here is a splendid endowment which appeals with peculiar force to a large number of people and if properly worked and guided can be made the centre of real light and culture. Are we to reject it, because, forsooth, we do not agree with all the views of the founder? On behalf of the Patshala I appeal to all thinking Hindus to extend to it their sympathy and support. Non-Kayasthas may not give us their money but we claim their good wishes and sympathy. Are we not trying to serve through the Kayastha community in particular and other Hindu communities in general, our common motherland? Whatever some people might think of the Patshala and its activities, I boldly say without the least fear of contradiction that the present workers are animated by no other desire than that of serving the country. I, for one, have every hope and confidence that the fruits of their labours will very soon supply the corroboration of their assertion. I have faith in the future of the Patshala.

Let those who care to observe the under-currents of thought and action take the trouble of watching how the whole institution is being taansformed. To mention only one matter, earnest and devoted workers are being drawn to it. Our latest acquisition is Babu Ram Smaran Lal, a retired deputy collector of these Provinces. After having faithfully served the Government—the I. S. O. conferred on him being the proof of it—he is now engaged in serving his people. He has taken charge of the financial department and the knowledge and experience gained by him in Government service will, it is confidently expected, prove very fruitful. Personally, I value the spirit immensely, the spirit of service and the spirit of self-sacrifice He has sacrificed his well earned rest and has begun his task in right earnest. But why should he alone come to the Patshala? Why should not his admirable example be followed by others? The college, its hostels and staff quarters have to be built and a suitable building has to be provided for the school. A new site has to be acquired for the college and with the help and sympathy of the Government we are sure to get it at an early date.

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The Patshala badly needs the services of an Honorary Engineer who will superintend the whole work. To confine ourselves for the present to the Kayastha community, is there no Kayastha with sufficient love for his people who will give to his institution at least a couple of years? What a sad commentary will it be on our patriotism if no Kayastha will spring forward to take this work in hand! But I sincerely hope that as the need has been mentioned help will be forthcoming. I know as a fact that some friends wish to come, but they are deterred by idle and silly rumours of the past. I shall earnestly request them to find out how work is being done now; they may not come, but surely it is unfair to the present workers to imagine that they are not eager for help and co-operation. I say to the Kayastha engineers. Here is work for you which is as noble as it is inspiring. Build this college out of which will go forth Kayasthas full of love for their people and their country and whose greatest ambition will be to serve the Motherland. You complain of poverty and social abuses, build this college which will train men to combat evil and to take nothing lying low. Come and participate in this grand work begun by an illustrious member of your own community. Will you let his work remain unfinished? Do come and the spirit of the Kulbhaskar will bless you.

ISWAR SARAN.

The Bihar Research Society Library.

The local Government are to be thanked for their interest in research work, and the establishment of a society for Research Work in this province is a step in the right direction. Sir Charles Bayley and his colleagues deserve congratulation for none of their acts so much as on the successful inauguration of this society. A meeting for the purpose was held at Government House with his Honour the Lieutenant-Governor in the chair. The work of the society will be divided among four sections—(1) History, (2) Archæology and Numismatics, (3) Anthropology and Folk-lore, and (4) Philology. The society will consist of a patron, five vice-patrons, a president, a council of twelve besides the president, the vice-president, the general secretary and the treasurer who will be *ex-officio* members a general secretary, a treasurer and the departmental secretaries. The Lieutenant-Governor is the patron, the three members of the Executive Council and the Maharajas of Giddhour and Sonepur (Orissa) are vice-patrons. A quarterly journal will be issued from the Society's office under the control and guidance of an editorial committee of five. The first council will hold office for three years, and the succeeding councils will be elected annually. The Government will finance the

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society's work, in the matter of publication of the journal, conducting research work and the provision of a library and museum attached to the society. The promoters include eminent officials and non-officials, and no one need doubt of its success. One of the most auspicious signs of its success is the generous offer by Mr. Sinha to place at the disposal of the society his library of Allahabad and Bankipore, which is one of the finest and the most valuable of private libraries. This act of high-souled nobility on the part of the leading public man of our province has been hailed with enthusiastic gratitude here, and one cannot better express and testify to it than by copying his excellent example. It is believed such offers will follow early.—The Bihar Correspondent of the *Leader*.

It is too early yet to anticipate the Society's programme of work, but we would draw attention to the urgent necessity of initiating measures to provide the Society with a habitation of its own. It is in contemplation to found a library and a provincial museum in connection with the Society, and for these to materialise, it is essential that suitable accommodation should be found. Mr. S. Sinha has most generously offered to place his magnificent library at Allahabad and Bankipore, probably the largest private collection of books in Northern India, at the disposal of the Society—an offer which will earn for him the gratitude of his contemporaries and that of generations yet unborn. It is profoundly to be wished that Mr. Sinha's truly noble example will be followed by others. Well, then, Mr. Sinha's gift has laid the obligation on the Society to lose no time in finding house accommodation and it is up to the Government to mark its appreciation by giving all the help it can.—The *Express*.

We are glad to notice that Mr. S. Sinha, Bar.-at-Law has most generously offered to place his library at Allahabad and Bankipore at the disposal of the Bihar Research society. Mr. Sinha's library is one of the largest in Northern India and there are some very rare and valuable books in it. We congratulate Mr. Sinha on his highly patriotic offer. It will ever redound to his credit and his name will be remembered with gratitude for this generous offer.—The *Bihar Standard*, Mozafferpore.

Reference might be made here to another movement that was inaugurated a few days ago under the auspices of His Honour the Lieutenant-Governor. We allude to the Research Society. It is proposed to have a library attached to this too. In this connection we are gratified to note that Mr. S. Sinha has placed his splendid collection of English books at the disposal of the Society. Mr. Sinha has set a noble example which others might well follow. Mr. Sinha's gift, we gather, is to form the nucleus of a public library, which, though it may be housed in the building of the Research Society, will be open to all.—The *Biharee*.

A Research Society, under the patronage of the Lieutenant-Governor of Bihar and the presidentship of the Hon'ble Mr. Gait has just been formed at Bankipore. Mr. Sachchidanand Sinha of Bankipur-*cum*-Allahabad has offered to place his library, which has a large and varied collection of books, at the disposal of the Society. Mahamahopadhya Pandit Ganganath Jha of the Muir College is one of the members.—The *Advocate*.

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Acknowledgment.

We beg to acknowledge with thanks the receipt of the follow British, American, Anglo-Indian, and Indian publication in exchange for the Hindustan Review:—

Quarterlies (Foreign) :—

1. The Quarterly Review.
2. The Socialist Review.
3. The Hibbert Journal.
4. The University Magazine.
5. The East and the West.
6. The Buddhist Review.
7. The Monist and the Open Court.
8. The Church Quarterly Review.
9. The London Quarterly Review.
10. The Moslem World.
11. The Sociological Review.
12. The Irish Church Quarterly Review.
13. The Dublin Review.
14. The Political Science Quarterly.
15. The Round Table.
16. The Yale Review.
17. The International Review of Missions.
18. The Studies.
19. The Society of Comparative Legislation.
20. Princeton Theological Review.

(Indian)

21. The Calcutta Review.
22. The Indian Interpreter.
23. The Agricultural Journal of India.
24. The Journal of South Indian Institute.
25. The Students Brotherhood Quarterly.
26. The Indian Research.

By-Monthly (Foreign) :—

27. Luzac's Oriental Lists and Book Review.

Monthlies (Foreign) :—

28. The Contemporary Review.
29. The National Review
30. The English Review.
31. The Review of Reviews.
32. The North American Review.

The Literary Guide.
The Indian Magazine.

35. The Positivist Review.
36. The Irish Review.
37. The African Times Magazine.
38. The Theosophist Path.
39. The American Review of Reviews.
40. The United Empire.
41. The Current Opinion.
42. The Forum.
43. The Rajput Herald.
44. The International.
45. The Asiatic Review.
46. The Empire Magazine.
47. The New Statesman.
48. The Japanese Magazine.

(Indian)

49. The Modern Review.
50. East and West.
51. The Indian Review.
52. The Indian Ladies Magazine.
53. The Dawn.
54. The International Police Service Magazine.
55. The Vedic Magazine.
56. The Criminal Law Journal of India.
57. The Theosophist.
58. The Modern World.
59. The Hindu Review.
60. The Burmah Economist.
61. The Youngmen of India.
62. Wealth of India.

Fortnightlies (Foreign) :

63. The Dial.

(Indian)

64. The Calcutta Law Journal.
65. The Bombay Law Reporter.
66. The Empress.
67. Society Illustrated.

Weeklies (Foreign) :—

68. The Saturday Review.
69. The Nation.
70. The Outlook.
71. The Times [with Literary Supplement.]
72. The Outlook [New York.]
73. T. P's Weekly.
74. India.
75. The Literary Digest.
76. Indian Opinion.
77. Public Opinion.
78. The Living Age.
79. The Nation (New York).
80. The Independent.
81. The Near East.
82. The World Wide.
83. The Academy and Literature.
84. The New Witness.

(Indian)

85. Capital.
86. The Allahabad Journal.
87. The Calcutta We Notes.
88. The Madras Times.
89. The Madras Journal.
90. The Indian Socia former.
91. The Hindi Punch.
92. The Mussalman.
93. The Wednesday Rev
94. The Mahratta.
95. The Madras We Notes.
96. The Comrade.
97. The Hindu Patriot.
98. The Indian World.
99. The Express.
100. The Bihar Standard
101. The Commonweal.

Tri-Weekly :—

102. The Panjabee.

Semi-Weekly :—

103. Advocate.
104. The Burmah Critic Review.

Dailies (Indian).—

105. The Englishman.
106. The Statesman.
107. The Indian Daily N
108. The Empire.
109. The Bengalee.
110. The Amrita B Patrika.
111. The Indian Mirror
112. The Times of India
113. The Bombay Gaze
114. The Parsi.
115. The Civil and Mil Gazette.
116. The Tribune.
117. The Indian Daily T graph.
118. The Morning Po India.
119. The Madras Mail.
120. The Hindu.
121. The Madras Stand
122. The Indian Patri
123. The Madras Times
124. The Sind Gazette
125. The Pioneer.
126. The Leader.
127. The Herald.
128. The Biharee.
129. The Bombay Chro

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VIEWS AND REVIEWS.

KABIR AND THE KABIRPANTH.*

By an "Indian Nationalist."

Rev. G. H. Westcott has laid the English-knowing classes of India under a deep debt of gratitude by writing a short but interesting and instructive book on one of the best known of India's mediæval saints. The few students of Hindu religious thought are familiar with the great Protestant movement of Hinduism which may be said to begin with Ramanuja in the eleventh century of the Christian era and which based its protest against the current orthodoxy and cant of its age on the doctrine of Bhakti or Love of a Personal God. The movement had its representatives in almost every province of our country: Chaitanya in Bengal; Kabir, Nanak and several men of lesser note like Dadu, Tulsi Das, and others in Northern and Central India; and Tukarama and Eknath in the Deccan. It was an essentially popular movement appealing from the learned Pandits and high-caste Brahmins, who prided themselves on their mechanical Sanskrit learning and touch-me-not exclusiveness, to the mass of Hindu humanity, and doing so in a language which they could understand and teaching them truths which they could appreciate. The direct influence of these mediæval saints, with the one exception of Nanak, was not great, for the sects which they founded, losing their individuality after a short time, were merged in the mass of popular Hinduism and became a part and parcel of the long-extended hierarchy of Hindu castes and sects. But the indirect influence which they wielded on popular Hindu thought can hardly be overrated. It is while speaking of the influence of this movement in Maharashtra—and what is true of Maharashtra is true of the other parts of the country also—that Mr. Ranade says: "It gave us a literature of considerable value in the vernacular language of the country. It modified the old spirit of caste exclusiveness. It raised the Shudra classes to a position of spiritual power and social importance almost equal to that of the Brahmins. It gave sanctity to the family relations, and raised the status of women. It made the nation more humane and, at the

* *Kabir and the Kabirpanth.* By G. H. Westcott., M. A. (Christ Church Mission Press, Cawnpur).

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same time, more prone to hold together by mutual toleration. It suggested and partly carried out a plan of reconciliation with the Mahomedans. It subordinated the importance of rites and ceremonies, and of pilgrimages and fasts, learning and contemplation to the higher excellence of worship by means of love and faith. It checked the excess of polytheism." But though it did all this for our people, there are, we are afraid, not many even among the so-called educated classes to whom the meaning and significance of this movement is well known and who appreciate its spiritual nobility and greatness at its real worth. It is for this reason that we are all the more thankful to Rev. Westcott for having supplied us with an account of one of the greatest apostles of Hindu Protestantism in an English garb.

As the author says in the very beginning, "the material for a life of Kabir is miserably scanty." Rev. Westcott gives us all the facts, legendary, traditional and historical, which could be ascertained, in the two first chapters of the book. The important fact, as to whether Kabir was a Hindu or a Mahomedan is left undecided, but the author gives his own opinion in favour of Mahomedanism. He bases it on the grounds : (1) that even Hindu tradition asserts that Kabir was brought up by a Mahomedan, (2) that he shows considerable knowledge of Mahomedanism, and (3) his tomb at Maghar in the Gorakhpore district, is still in charge of Mahomedans. While refraining from hazarding a definite opinion on the point, we would like to point out that internal evidence from the *Sakhis* of Kabir, points the other way. For reasons which need not be discussed, the Hindus have always possessed more knowledge of Islam than the Mahomedans have done of Hinduism. It seems more probable for a Hindu to be possessed of as much knowledge of Islam as is displayed in the teachings of Kabir, than for a Mahomedan to know Hinduism as intimately as Kabir knew it. In Kabir's sayings we also find the doctrine of transmigration, a distinctive Hindu belief, fully and frankly recognised. "As fixed and movable things," says Kabir, "as worms and moths, in many and various ways have we been born. Many such houses will be inhabited by us, till at length we return to the womb of Ram." And again, "Having wandered through 84 lakhs of wombs, he has come into the world; now having gone out of the body, he has no spot nor place." Moreover, the impression which a study of Kabir's sayings leaves on the mind is that of a Hindu speaking to the Hindus and the

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Mahomedans, rather than a Mahomedan speaking to the Mahomedans and the Hindus. But so far as the teaching of the great saint goes, the question is of small moment. "I am neither a Hindu nor a Mahomedan," is as true of Kabir as it is of Nanak.

We quote below a few of the sayings of Kabir, taken mainly from the third and fourth chapters of Rev. Westcott's book, to give our readers an idea of Kabir's religious ideal and of his hatred of cant in every shape and form :—

(1) In blessings, O God, thou surpasseth all in thy dealings with men thou art without a rival. God is chief of all kings and yet He lived upon earth as a *faqir*.

(2) What is muttering, what austerity and control of passions, what vows and ablution so long as the right, loving worship of the Lord is not known.

(3) If your *Khuda* wishe d circumcision if you wish to become a Muhammedan, in that case what should you do with your women? A woman is said to be half of man ; being so, would she remain a Hindu ? If by wearing the sacred thread a man becomes a Brahmin, then what do your women wear? They by birth are Shudrins, why should you, being a *Pande*, take the meal placed by them before you ? Whence have the Hindus and Muhammedans come? Who has started these religious systems? Think well in your hearts who has obtained heaven. O, mad man, give up the illusion of this world. O, brethren, you resist (the warnings of conscience). Kabir is on the road to God and is marching on to his end, forsaking all partial views.

(4) The beads are of wood, the gods of stone, the Ganges and the Jumna are water. Rama and Krishna are dead. The four Vedas are fictitious stones.

(5) For the sake of bathing there are many Tirthas, O foolish mind ; for the sake of worshipping, many idols. Kabir says, no emancipation is thus obtained, emancipation is in the service of Hari.

(6) Who wear *dhotis* of three yards and a half and three-fold cords ; on whose necks are rosaries, and in whose hands are white lotas ; these cheats of Benares are not called the saints of Hari. Having scoured the vessels, they put them on ; having washed the wood, they light it ; digging out the earth, they make two fire places, but eat whole men.

Rev. Westcott is a Christian missionary, but on the whole this volume is remarkably free from Christian bias. The only glimpses of the missionary standpoints which we are allowed to catch, are these :—

The books containing three legends (regarding the birth of Kabir) are o comparatively late date and the writers may have been influenced by a desire to assimilate the life of Kabir to that of Christ. There have been Christians in southern India from early days, and it is quite possible that Hindu reformers such as Shankaracharya and Ramanuja came in contact with them. The former was possibly indebted to Christianity for some part of his reforming zeal, while Ramanuja and his disciple Ramanand seem also to have been influenced

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by Christian teaching. Form ancient times the more religiously-disposed Hindu have been accustomed to visit places of pilgrimage in all parts of the country, and, when on piligrimage, to converse freely with all who enjoyed a reputation for spiritual enlightenment. Christian thought in varying degrees of purity, may in this way, have penetrated regions unvisited by professed Christians.

We do not intend to discuss the validity and reasonableness of these assertions, but one may be permitted to ask why these conjectural possibilities are conjured up? Are not the legends of virgin birth, miraculous supplying of food to the poor, the raising of the dead to life and other stories of a like nature, the recognised parts of the paraphernalia with which the followers of almost every great religious leader, love to surround him? What is the use of laying so much stress on possibilities? Are not the lines of Shankaracharya and Ramanuja essentially Hindu lines and their work essentially Hindu work? Did not Shankaracharya have a mighty example of reforming zeal in his predecessor Gautama Buddha? If so, why should the influence of Christianity be dragged in anywhere and everywhere? Was it likely for so rigidly exclusive a people as the Hindus, to allow Christians to frequent their places of worship in ancient times? Is it not much more likely that the mediæval saints of Hinduism were influenced by the thought of dominant Islam, than by the teaching of isolated and despised Christians of Southern India? But when we think that this dragging in of Christianity on all likely and unlikely occasions is a common missionary failing; that the Jesuits of Europe went to the length of saying that Buddhism was derived from Christianity and were unable to see that the probability lay the other way; that an Indian Christian has written books to prove that "the Kabir Panth was instituted by the Jesuits," we feel that instead of complaining of one or two lapses we should express our gratitude to Rev. Westcott for having kept his book so clear of the prevailing missionary bias. If, instead of writing polemical pamphlets, missionary gentlemen were to take up this line of work in such a fair and broad-minded spirit as is shown by the author of this little book, they would wield much more influence and do much more good.

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REVIEWS AND NOTICES.

BOOKS OF REFERENCE.

Whitaker's Almanack for 1910. Edited by Joseph Whitaker, F. S. A. (12, Warwick Lane, London. Price 2*s.* 6*d.* Abridged edition, 1*s.*)

Hazell's Annual for 1910. Edited by Hammond Hall. (Hazell, Watson & Viney, 52, Ld., Long Acre, London. Price 3*s.* 6*d.*)

The Daily Mail Year-Book for 1910. (The Amalgamated Press, Carmelite House, London. Price 6*d.*)

Who's Who for 1910. (Price 10*s.* 6*d.*) and *Who's Who Year-Book for* 1910 (Price 1*s.*). (Adam & Charles Black, Soho Square, London.)

Whitaker's Peerage, Baronetage, Knightage and Companionage for 1910. (12, Warwick Lane, London. Price 2*s.* 6*d.*)

The Literary Year-Book and Bookman's Directory for 1910. (George Routledge & Sons, Ltd., Broadway House, Ludgate Hill, London. Price 5*s.*)

The Writers' and Artists' Year-Book for 1910. (Adam & Charles Black, Soho Square, London. Price 1*s*).

The Reformer's Year-Book for 1910. Edited by Clifford D. Sharp. (The New Age Press, Ld., 12-14, Red Lion Court, Fleet Street, London. Price 1*s.* nett.)

The Socialist Annual for 1910. Edited by Th. Rothstein. (Twentieth Century Press, Ld., 37A, Clerkenwell Green, London. Price 3*d.*)

The I. L. P. Year-Book for 1910. (The Independent Labour Party, 30 Blackfriars Street, Manchester. Price 3*d.*)

The Englishwoman's Year-Book and Directory for 1910. Edited by G. E. Mitton. (Adam and Charles Black, Soho Square, London, Price 2*s.* 6d. nett.)

India, Burma and Ceylon : Information for Travellers and Residents. (Thomas Cook & Son, London, Bombay and Calcutta.)

A Historical and Geographical Dictionary of Japan, with 300 Illustrations and several Maps. By E. Papinot, M. A. (Tokio: The Sansaisha. Price 8 *yen.*)

Pitman's Where To Look : An Easy Guide to Books of Reference. Third edition, Revised and Augmented, and *Pitman's Public Man's Guide.* (Sir Isaac Pitman and sons, Ltd., 1, Amen Corner, London. E. C. Price 1 *s* and 3*s* 6*d.*, respectivcly.)

Whitaker's Almanack and *Hazell's Annual* are *par excellence* "books of reference," in the popular sense of the term. The *Almanack*—of which the present issue is the forty-second annual edition—contains "an account of the astronomical and other phenomena, a vast amount of information respecting the government, finances, population, commerce and general statistics of the British Empire throughout the world, with some notices of other countries"; while the *Annual*—which is in its twenty-fifth year of

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issue—is "a cyclopædic record of men and affairs for use in 1910," and each of the books is furnished with a full index. These extracts from the explanatory titles will fairly convey to the reader the scope and object of the two publications. Both books deal largely with statistics, with perhaps this difference that while *Whitaker's Almanack* is a statistical book both in intention and achievement *Hazell's Annual* is not so frankly statistical but professedly readable. The difference between the two works might be brought out by saying that, whereas *Whitaker's Almanack* deals with statistics only *Hazell's Annual* handles statistical facts, which are put in a fairly readable form. Both books exhibit on the part of their editors vast industry, limitless patience, and an admirable spirit of collation and comparison. It is a different thing, of course, to say that no such book can claim absolute accuracy. But with *Whitaker* and *Hazell* on his bookshelf—as the two supplement each other—no public man or publicist in India, can have any excuse for pleading ignorance of, or making misleading statements on, any of the topics of the day.

We are glad to notice that the editor of the *Almanack* has improved the Indian section in the light of the criticisms offered by us in our previous year's notice; nevertheless some mistakes remain. We find it stated on page 514 that the business of the Government of India is "now conducted by nine departments." This is incorrect, there being only seven departments. There is now no separate department of Public Works, nor is there any department of Railways as a distinct unit of administration in charge of a member of the Executive Council of the Viceroy. The Railway Board is subordinate to the Department of Commerce and Industry. On p. 521, it is still stated that "one district from the Central Provinces was added to Bengal," in the course of the recent territorial re-distribution consequent on the Partition of Bengal, whereas it should have been said that the addition was to Orissa which is in all respects a separate province and can in no sense be called "Bengal." The same mistake is repeated on page 523 in the description of the Central Provinces. Instead of "Bengal," it should have been stated in both places that the transferred districts of the Central Provinces was attached to the "Orissa division of the Lower Provinces." Again, the statement on page 521 that "the principal languages" of the Lower Provinces, "are Bengali, Hindi and Behari" is hardly correct. In the first place, it ignores Oriya, the tongue of Orissa, which now, along with West Bengal

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and Behar (including Chota-Nagpore), constitutes the Lower Provinces; secondly, the language spoken in Behar and the eastern districts of the Province of Agra, is now known to students of Philology as Beharee, and *not* as Hindi. The statement should run to the effect that the principal languages of the Lower Provinces are Beharee, Bengalee and Oriya. As a matter of fact, in the sketch of the United Provinces, the *Almanack* correctly states, on the same page, that "Hindi and Beharee are the chief tongues." On page 527, it is said that "poppy may be grown only in parts of Bengal." This is misleading, as hardly any poppy is grown in any part of Bengal, —Eastern or Western. The cultivation of poppy in the Lower Provinces is confined only to the districts of the Province of Behar. We have no doubt that this and other mistakes of the same kind will disappear from the next edition of the *Almanack*, which has long occupied the premier place amongst annual general books of reference. For the rest, the present edition his been thoroughly overhauled, and it includes many highly interesting articles written by specialists on the latest triumphs of aerial navigation, social progress in Britain, the Imperial Press Conference and other current topics.

In *Hazell's Annual* also, we find that many of the mistakes pointed out by us in previous years in our criticism of the Indian sections, have been duly corrected; yet some remain. *Hazell* still states that Military Supply is one of the departments of the Government of India (p. 139), though it ceased to exist at the end of March 1909, as is correctly stated in *Hazell* itself, in the section on the Indian Army, on p. 211. It makes the mistake (p. 139) of furnishing the United Provinces of Agra and Oudh—in place of the Province of Agra only, under its old designation of the North-Western Provinces—with a High Court and some of the other provinces with a "Judicial Commissioner," in place of a Judicial Commisioner's court. The statement on page 140 that "the Indian Civil Service...includes ..the medical service, the forest department and officers of the staff corps in civil employ" is absolutely incorrect—the Medical, Forest and Staff Corps officers having got nothing to do with the Indian Civil Service. The statement on page 139, that "as to justice, the Collector in each district is usually Judge both of first instance and appeal," is inaccurate and misleading, the Collector's powers—original and appellate—being purely magisterial and not usually such as to be associated, in common parlance, with the expression "Judge." Sir Arundel

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Arundel's article on "India : To-day and To-morrow," is interesting but is neither free from errors—hardly worth detailed criticism—nor from the usual bias of the "sun-dried bureaucrat." Making allowance, however, for mistakes in the Indian sections—mistakes inevitable in the case of writers gathering materials from administration reports and blue-books, without any personal knowledge of India—the bulk of the information contained in the book is extremely accurate and trustworthy, and *Hazell's Annual* is, on the whole, a book of reference of striking merits and exceptional excellence, which no student of current events can possibly do without. The current edition teems with thoroughly up-to-date and most valuable information on almost every current topic of popular interest, a new feature being the publication of signed contributions by leading experts on important episodes and developments—political, social, industrial, mechanical, and scientific.

II

To those who cannot afford to purchase any or both of the two books of reference noticed above, might be cordially commended the *Daily Mail Year-Book*, "the little red book," as it calls itself. Its explanatory title is :—"A Hand-Book to all the Questions of the Day," and it is now in the tenth year of its publication. The *Daily Mail Year-Book* is certainly the most marvellous compendium of general and statistical information, which can be had at the absurdly low price of six pence, and the publishers are fully entitled to claim that no book accessible at the same price gives anything like the wealth of interesting and useful information which is contained in the *Daily Mail Year-Book*. The issue under notice is divided into the following twelve sections :—Six Main Issues, Questions of the Day, Parliament and Politics, Personal, Travel and Traffic, the Empire, Foreign Affairs, Education, Commerce and Agriculture, Municipal, Financial, and Naval and Military. The *Daily Mail Year-Book* thus covers a large range of subjects, and each section of it is so full of information, alike interesting and instructive, that every one who will dip into it will materially add to his stock of useful knowledge. Our only complaint against the *Daily Mail Year-Book* is, that it does not pay adequate attention to the fortunes of the Indian Empire and the space allotted to Indian subjects—in the edition under notice but five pages out of nearly three hundred—is scarcely commensurate with the importance of India as a factor

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in the British Empire. We hope that in the next issue of the *Daily Mail Year-Book*, the editor will see his way to materially expand the Indian sections, so that it may be an exhaustive repertory of sound and useful information about the great British Indian Empire.

III.

Who's Who and *Who's Who Year-Book*, as their names indicate, practically constitute one work in two separate parts. The information contained in the *Year-Book* used originally to be printed along with *Who's Who*, and was a popular feature of the book, but is now separately published, by reason of the growing bulk of the latter. The *Year-Book* consists of a series of useful tables, so well arranged that the information sought can literally be seen at a glance, and comprises much original matter, not accessible in even more expensive works of reference. Barring petty inaccuracies which are difficult to avoid in a work of reference, it may safely be said that *Who's Who Year-Book* is a most useful and handy compendium of general information and a necessary adjunct to the great biographical annual—*Who's Who*—from which it takes its name. *Who's Who* is *the* annual dictionary of contemporary biography. It is a biographical manual, briefly recording all that is worth knowing of living celebrities. It extends over nearly 2,200 pages and, making allowance for omissions and deficiencies inevitable in a work of this kind, *Who's Who* is, beyond all doubt, the best and the most compendious annual biographical directory of the world's prominent persons in all walks of life and is, as such, a most valuable and absolutely indispensable work of reference. Men and women of the British and Irish nationality naturally predominate, but the leading men and women of note of the Continental, American and Australian countries also find a place in its pages. India, however, cannot be said to be adequately represented. There is no mention, for instance, of even Mr. Surendra Nath Banerjee, admittedly one of the greatest Indian publicists. Again, all that is said of perhaps the greatest Indian political leader—Sir Pherozeshah Mehta—is, that he is an "additional member of the Council of the Governor of Bombay!" While this is all the attention paid to Sir Pherozeshah, there appears a notice six times as long of the youthful Maharaja of Burdwan! The same is the case with the notices of other Maharajas and titled men. This sense of disproportion is regrettable. Indian noblemen and titled men might fitly be lionised in such a work,

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for instance, as Sir Roper Lethbridge's *Golden Book of India*, but the space allotted to them should not, in a work like *Who's Who*, be allowed to occupy more than they are entitled to, and this should not be done at the expense of distinguished Indian public men and leaders, the vast majority of whom are conspicuous by their absence in *Who's Who*. We hope that the usefulness of the next edition with be materially increased by a serious attempt being made to furnish sketches of most of the distinguished Indians—the leaders of public opinion in the different provinces.

Whitaker's Peerage, Baronetage, Knightage and Companionage, is if we may say so, a *Who's Who*, on a small scale, of peers, baronets, knights and companions of the British Empire. There are many bulky publications on the subject, two of the best known being those of Burke and Debrett. But for ready reference and every-day use in India, *Whitaker's Peerage* fully serves the purpose. Its arrangement is simple, its statements are, on the whole, accurate and it gives just the information about peers, baronets, knights and companions, that an Anglo-Indian or Indian publicist would ordinarily require. Its handy size, neat printing, excellent get-up and, above all, its very moderate price, are all strong recommendations in its favour, and it should find a place on the book-shelf of every publicist in India. We are glad to notice that an effort has been made in the current edition to extend the usefulness of the book to seekers after knowledge in this country, by including sketches of the Companions of the Indian orders, as also by supplying information about what are infelicitously called "Native Indian" titles, and a glossary of Indian words bearing on the subject

IV.

The next two books in our list are works of reference for literary persons, as they deal with the world of literature and journalism. The *Literary Year-Book* is now in its fourteenth year of issue and it has long been acknowledged to have supplied a real want. It gives a literary calendar, an exhaustive list of contemporary authors and their chief works, a list of literary agents, typists and press-cutting agencies, a summary of the laws of copyright, a "table of royalties" for the benefit of authors who adopt the method of payment called "royalties," a list of leading British, Continental and American publishers and booksellers, lists of periodical publications with contributors' guide—one alphabetical and the other classified according to the subject-matter of the contents of the periodicals—a list of learned societies all over the

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world, a list of the world's principal libraries and, lastly, technical information about the production of books. It would thus be seen that the *Literary Year-Book* is an indispensable *vade-mecum* for all persons connected with the press or devoted to literary pursuits. The *Literary Year-Book* is, so to say, a bookman's directory, on a large scale, and it may fitly be designated the "Bookman's Manual." In the preface to the current edition, there is an interesting account of last year's important events in the journalistic world. We are glad to find that the editor has been able to devote a special section to Indian periodicals. This has materially enhanced the value of the book, as a work of reference, to seekers after information in India. The present list is confined to quarterlies, monthlies, fortnightlies and principal weeklies, but the editor hopes to include in the next issue for 1911, the more important daily papers of the Indian Empire. Important English periodicals which should have been mentioned, are the *British Empire Review*, the *Buddhist Review*, the *Near East*, the *Oxford and Cambridge Review*. *East and West* having been transferred to the Indian list, should not have appeared in the British list, nor should have *Indian Education*. The *Theosophical Review* ceased to exist early last year. The *International* has stopped publication in the current year. The editor of the *Contemporary Review* was knighted some two years back and is no longer "Mr." Percy Bunting. Mr. Voules, long the joint-editor of *Truth*, died last year. In the American list, the *Arena* should have been omitted, its place having been taken in October last by the *Twentieth Century Magazine*. And surely the *Tropical Agriculturist* of Colombo should not have appeared in the American list! We notice with pleasure that the editor has again appended in the present issue a complete classified list of the various series of cheap reprints of classics, which have been so prominent a feature of the publishing trade during the last few years. We are glad to find that the list has been made a permanent feature of the *Literary Year-Book* and trust it will be revised from year to year and kept up-to-date. The list is of great value to all book-lovers, but it will be particularly appreciated in India—educated Indians, as a class, being too poor to purchase expensive editions.

The *Writers' and Artists' Year-Book*, which is now in its fifth year of issue, in a way supplements the *Literary Year-Book*. It contains a large number of addresses of periodical publications to which Mss. may be sent, as also an indication of the nature

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of the contribution that each particular publication requires, besides all such general information as would facilitate the placing of literary work. In the list of journals mentioned, special attention is drawn to all details of importance—such as the length of Mss. likely to be accepted, the kind and quality of matter suitable and the style of illustration generally employed. The book also supplies the want of artists who, though working with pen and brush, desire acceptance of their output in magazines. It is thus a very useful little book, the information in which, though necessarily brief, is of great utility to all connected with the press or literature. In the current issue, in the list of "Journals and Magazines," we find only two Indian publications—the *Empress* and the *Times of India Illustrated Weekly*. It would largely increase the value of the book as a work of reference, if the editor could see his way to devote a special section—like the *Literary Year-Book*—to Indian periodicals. In the list of American periodicals there should have been mentioned *Open Court* and the *Twentieth Century Magazine*. The *Dial* is not a monthly but a fortnightly or, in the "American" language, a "bi-monthly."

V.

The *Reformer's Year-Book* was formerly known as the *Labour Annual*. With the change in the title of the work, its scope has been expanded and it now covers the whole field of British political and economic activities, though its primary object, that of collating and bringing together a mass of useful and accurate information on socialistic problems, is still kept in view. It is, no doubt, primarily useful to British politicians and publicists, but writers and public men in India will also find it of great service. One of its useful features is a select list of books of reference at the end of each section, which will enable the reader to further extend his studies. The *Socialist Annual* and the *I. L. P. Year-Book* though more or less identical in their scope with the *Reformer's Year-Book*, cover a smaller range, being confined to such topics as have especial reference to labour problems. They are useful little manuals for all interested in matters affecting capital and labour in the United Kingdom and are of interest to Indian publicists as well. For the very small sum of three pence, each of the two books offers a mass of accurate and trustworthy statistical and political information, which can be obtained by the student only as a result of considerable research in a large number of blue-books, reports and other official and non-official publications

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They are thus the cheapest and handiest labour-saving annuals in existence. Much of the ground traversed in both the books is necessarily the same, but they, to some extent, supplement each other also, and, being so cheap, both of them may well be kept handy for reference.

VI

The *Englishwoman's Year-Book and Directory* is now in its twenty-ninth year of publication and is too well-established a favourite with those for whom it caters to need the reviewer's commendation. It is divided into seventeen sections as follows :—Education, Employment and Professions, Medicine, Pharmacy and Dentistry ; Science, Literature, Art, Music ; Sports, Pastimes, Animals and Travels ; Public work, Legal and General Information, Women's Societies, Clubs and Social Life, Industrial, Philanthropy, Temperance ; Schools, Homes and Hospitals for children and girls ; Home and Hospitals for women, and Religious Work. Each of these sections is comprehensively dealt with and the information brought together by the editor is valuable and interesting. In India, the book will be found to be very useful not only by Anglo-Indian ladies, but also by social reformers and publicists interested in questions concerning "women's cause." The present edition has been completely revised and rearranged and, with a view to facilitate research, many new headings and a wide system of cross-references have been introduced and the index appreciably enlarged. Of the new articles appearing for the first time, that on the "Position of Women in European Countries," should appeal to educated Indians.

VII.

Messrs. Thomas Cook and Son's handy little annual—*India, Burma, and Ceylon*, the explanatory title of which is "Information for Travellers and Residents"—is an exceedingly compact manual, full of most useful information about matters Indian. There are many excellent guides and hand-books to India, but we would pity the traveller who would start on an Indian tour without Messrs Cook's little book in his pocket. Truth to say, it is a book which no traveller—or even resident—in India can do without, as in no other book that we know of, is there so much valuable information brought together about matters pertaining to Indian traffic and travel. A great deal of the information rendered accessible by this book is—as already remarked by us—equally valuable to residents in the country.

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The appearance in English of Mr. Papinot's excellent *Historical and Geographical Dictionary of Japan*, is sure to meet with a general welcome. The work represents a vast amount of labour, and is compiled by an old resident of Japan. As a book of reference it certainly may be regarded as the most satisfactory work yet issued in respect to the special subjects with which it deals. In form of extraordinary compression it contains the gist of almost everything that is known in connection with the names that occur in the history and geography of Japan. The subjects of Religion, Politics, Literature, Drama, Social Customs, the Administration of Justice, and a host of other matters relating to Japanese history and civilization, are dealt with admirably under their respective headings. Some of the more important items receive as many as two or three pages, while those less significant are disposed of often in as many lines. The ample manner in which the references are illustrated, chiefly by reproductions from Japanese drawings, adds much to the utility of the book. The series of coloured maps and useful appendices which accompany the volume, greatly increase its value as a work of reference. We strongly recommend the book to all those who are interested in Japan.

VIII.

Sir Isaac Pitman and Sons, Ltd., have brought out two capital books of reference. One is an old favourite, namely, the third edition, revised and enlarged, of the by now well-known *Where to Look*, the first and second editions of which were noticed by us in terms of appreciation. It is, in its present form, beyond doubt a most valuable work of reference and is absolutely indispensable to public men and publicists, all over the British Empire. It purports to be "An Easy Guide to Books of Reference"—the books exploited being mainly the periodical works of reference, including almost all familiar annuals. A few specified standard works of reference, which are not periodical publications, also come within its purview. The "List of Works of Reference," with which the book opens, is itself a valuable and useful feature of it. There is, of course, in a work of this kind always room for continuous improvement. We have no doubt that the enterprising publishers will ever keep it thoroughly abreast of standard and periodical works of reference. We commend it to publicists in India as a work of the highest utility. We have detected two slight errors. On p. xiv, the publication of Messrs. C. and E. Layton should have appeared as *Handy Newspaper List*, not as *Hardy's*; while in the list of books

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of reference, there should have appeared so old-established an anuual as the *British Almanack and Companion.*

Pitman's Public Man's Guide is arranged in alphabetical order with a view to facilitate reference. It is a dictionary of terms and phrases which frequently crop up in newspapers and periodicals and it gives in outline the information, necessarily condensed, as to matters political, imperial, diplomatic and municipal, primarily for that queer individual, "the man in the street." In the space of about 450 pages a vast mass of useful and accurate information is brought together, which is likely to be of great utility to all who are interested in public affairs. Though the work deals primarily with British politics, it is sure to be found of value by Indian public men and journalists as well. A perusal of this book has impressed us with a sense of regret at the deficiencies of Indo-Anglian political literature. A work on the same lines dealing with Indian affairs will remove a long-felt want in our public life. We hope to be able to offer detailed criticism on the Indian topics in the *Public Man's Guide*, in a later issue.

OUR LIBRARY TABLE.

THE student who has to be his own history professor, more or less, has often found it hard to get on intelligible terms with Gibbon. It is much easier to understand the *Decline and Fall*, however, if that great history is approached through the pages of another historian, Merivale, who wrote, with Gibbon's work directly in view, what is its indispensable prelude. The editor of the edition of Gibbon in "Everyman's Library" has hit upon the ingenious idea of bringing Merivale into line with him, thus for the first time giving the reader a complete conspectus of Roman history from the founding of Rome to the fall of Constantinople at the hands of the Turks. To do this, all that was necessary was to leave out of Merivale the concluding portion that overlaps Gibbon, thus dovetailing the two works. Gibbon's text remains complete, and will take six volumes of the series, three of which have already appeared, along with the Merivale in a separate volume. The editor has written introductions and notes intended to lighten the average reader's acquaintance with both authors. The advantage of the student having a complete conspectus of Roman History from the foundation of the city in 753 B. C. to the fall of the Eastern or Byzantine Roman Empire in 1453

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A. D. will be obvious to all, and an attempt has now been made to supply such a continuous narrative by dovetailing into each other the well-known history by Merivale and the monumental work of Gibbon. In pursuance of that plan, the thread of Merivale's story has been preserved down to the reign of Trajan, where Gibbon begins his survey of the decline and fall of the Roman Empire. What is omitted of the former's work is only the concluding 150 pages, (Chaps. LXVI—LXXVII), while Gibbon's History is given in its entirety. The present edition, which we owe to the enterprise of the publishers, Messrs. Dent and Co., ought to find a large sale in India, it being, for seven shillings, the cheapest set in the market.

"We all come to Montaigne at last, even if we come late," Mr. Andrew Lang once said in effect. It is noticeable that the typical man of our time,—'Everyman' that is,—has at last come to him too. Messrs. Dent's "Everyman's Library" has devoted three volumes to him. They contain what is undoubtedly the best of all possible versions, that of "the still resolute John Florio." The essays are the congenial reflections and notions of a man who has been through the mill; but though they tell the second thoughts of a man and not his first enthusiasms, they are intellectually enlivening. And Florio's Montaigne is one of those rare books which have not lost by translation. Its rich English was well known to Shakespeare and relished by Ben Jonson. The Bacon idolators say that that author, the 'Whiteley' of literature, inspired the French original, just as he wrote Shakespeare. Florio's English style, however, is not Bacon's and perhaps there was at times just a trifle too much of it; but he had an individuality, and his Montaigne is alive. Mr. A. R. Waller, M. A., who is one of the editors of the *Cambridge History of English Literature* and himself a fine French translator, has written an Introduction to the text.

One of the most notable things in the recently published volumes of the Everyman's Library, whose fifty books range from *Epictetus* and Rawlison's *Herodotus* to Franklin's *Polar Journey*, and Aimard's *Indian Scout*, is a compact and comprehensive hand-book of English writers. Even in its re-issue on thinner paper, the *Dictionary of National Biography* runs to a shelf-ful of volumes. The ordinary man needs a dictionary in one volume and Everyman's Library which has begun to add a set of reference-books to its working machinery, has now placed before the reading public an important volume newly compiled by Mr. John Cousin of

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Edinburgh. The aim in Everyman's *Biographical Dictionary of English Literature* is to condense as much fact and critical opinion as possible into a very small space. It is brought down to the present day, including living authors whose work has bulked large enough in the public eye to be given semi-official recognition. The work is not meant to be exhaustive, but simply a convenient manual for everyday purposes, and for the use of the average reader who cannot spare room for huge encyclopædias and many-volumed dictionaries. The American side, too, is well represented. A dictionary of literary biography for a shilling is probably without parallel and should be invaluable to all who have anything to do with literature.

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CRITICISMS, DISCUSSIONS AND COMMENTS.

[N. B.—The contributions under this heading refer to matters previously treated in the *Hindustan Review*. Criticism of any article will, as a rule, be limited to a single issue. The discussion ends with a reply from the original writer.—Ed.]

Mr. KINCAID ON MASTANI AND PESHWA BAJIRAO I.

By Mr. M. V. Kibe, M. A.

MY thanks are due to Mr. Gadre for correcting, in the February number of this Review, the error into which I had fallen by assigning a wrong English date to the solar eclipse referred to by me in a footnote to my paper on the above subject in the issue for December, but I fail to see how, by the mere carrying back of that date by only a month, my argument in the footnote falls through. Neither has Mr Gadre shown that the question is, whether the reference in the original to an eclipse is, as shown by Mr. S. V. Athalye, one of the two scholars mentioned by me in the second paragraph of my paper, to the lunar eclipse which occurred in July, 1739, or, as held by Mr. Rajavade, the other scholar, to the solar eclipse which, according to him, took place in December of that year. Now, as suggested by Mr. Gadre, the latter view would compel the assumption that Nana Saheb practised dissemblance so successfully, and perhaps equally unnecessarily, as to deceive so intimate a relation of his as his own mother was. The antedating of the solar eclipse would extend the period of this alleged legerdemain by a month, *i. e.*, by forty days, while the incorrect date had made it ten days. But it cannot affect the arguments which Mr. Gadre has not met, and which give preference to the view that the reference is to the lunar eclipse. Not only it does not seek aid from convenient though unsupported assumptions, but the latter part of the letter itself furnishes such an evidence as would perhaps determine the controversy. The writer of it therein expresses his anxiety as regards the arrangements for looking after Mastani, in order that she may not break her vow of not taking liquor, during his impending absence from Poona. Had Nana Saheb been there, there would have been no occasion for the writer's anxiety, for then the former would have obviously taken care of that. As already observed, Nana Saheb was absent from Poona from April to November

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ber of 1739. It is not known yet whether he was away again since then till his capture of Mastani in Jaunary next. Until such an evidence is forthcoming, it is obviously more in consonance with the known facts to hold that the letter was written during the period when Nana Saheb was not in Poona. This additional argument strengthens the position of those who hold that the reference in the original is to the lunar eclipse which occurred in July 1739.

Indian National Unity.

Sir Herbert Risley and British administrators of his way of thinking have been at considerable pains to demonstrate the great diversity of Indian religions, castes and races, and have looked upon this feature as an effective and irremovable obstacle to Indian national unity. The principle of class representation, so conspicuous in the reforms recently promulgated, owes, to some extent, its origin to the habit of mind of a class of English officers which has never wearied in thinking of India formed of so many separate units, with vast propensities to fly at each other the moment that the unifying force of British administration is withdrawn, and has chuckled over the existence of this formidable defect as ensuring the permanence of British sovereignty in India. They little think that the true bonds of union which connect India to Great Britain are the gratitude of Indian peoples for the introduction into India of those great political institutions embodying liberty and justice, admiration for their long fight for freedom and belief that for the evolution of the Indian Nation along right, peaceful lines, the British rule offers remarkable facilities. There are, it is patent, considerable difficulties to be surmounted before India could be said to have developed into a nation, as that term is used in the West. For one thing, India lacks what Lord Acton calls 'political civilisation,' that peculiar political aptitude which distinguishes, according to that great authority, the English people from the Irish in the twelfth century and the French of to-day, and which has brought England to the towering position that it now holds. This necessity for 'political civilization,' or political consciousness on the part of the people, before India could be called a nation, is the theme of a very interesting contribution by Mr. E. A. Wodehouse in the current *Hindustan Review*, in which also are to be found two thoughtful and inspiring articles on the same subject by the Sister Nivedita and Dr. A. Coomaraswamy. Just as in the case of the evolution of an organism, we find that there are two essentials, one the more definite specialisation of the form, and the other, the widening of the consciousness or life, so, in the case of nations also, there is a lot of specialisation to be gone through, and the necessary difference and disruption, before the final unity can become an accomplished fact. "Out of increasing differentiation," says the writer, "must grow that final unification, which comes from the perfecting, not from the negating, of natural development." Mr. Wodehouse thinks that the enormous majority of the inhabitants of India are still at the stage when the process of differentiation is still to be begun ; that the division of castes, races and creeds, constitutes the natural expression of the process of evolution, denoting the "struggle for self-expression by the units of

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the race which has got to be continued until at least a large proportion of the Indian people has passed through the process of separate and individual development." Though India presents a great many paradoxes and features peculiar to herself, such for instance as the unique recrudescence of national life after so many centuries of profound inanition,—a recrudescence so purposive, says the writer, and fraught with such real significance for civilisation in general—yet, there is absolutely nothing to show that, in her case, the normal factors necessary for the building up of a nation can be set aside, and the object be achieved by any other means. The essential element, therefore, which ensures the growth of the Indian nation is that which has helped the upbuilding of others, and it is education through individualism and separatism, which will surely give rise to that intellectual demand for unity 'which is the only demand which has the strength enough to mould the actual to its creed.' Mr. Wodehouse considers that so far the educated class constitutes the only one which has developed a desire for nationality and that even they are still in the stage where differentiation is a necessity for growth. Whatever that be, it is clear that the ideal of an Indian Nation is not so impracticable of being achieved as is imagined by some people, and that India possesses other elements which peculiarly favour that end. Sister Nivedita, in her article, discusses the unity of life and type that is clearly to be seen amidst the wide variety of Indian conditions, which may well serve as the foundation for a realised Indian nationality. The first requisite of a nation, geographical distinctness, India possesses, and the races that live within that "mere geographical expression," as some contemptuously call India, are sharply defined, in respect of ideals and conceptions, from the people in the surrounding countries. Hindus, Jains and Mohammedans, though they do not acknowledge the authority of the Vedas or the Upanishads, have been profoundly affected by the culture derived from them. All of them are marked, Sister Nivedita points out, "by a high development of domestic affection, by a delicate range of social observation and criticism and by the conscious admission that the whole of India is to be subordinated to the ethical struggle between the inclination and conscience. . . . . A profund emotional development and refinement is the most marked trait of Indian personality, and it is common to all the races and creeds of that vast sub-continent, from those of the highest civilisation to those of the lowest and most primitive." Added to these, are the facts that to the Hindu, his motherland is the seat of holiness and to the Muslim the dust of his saints, and that there is a common historic evolution of culture.—The *Hindu*.

The question of Indian unity is treated from several points of view in the latest number (January) of the *Hindustan Review* to hand. Mr. E. A. Wodehouse, premising the general tendency of evolution is in the direction of unity (by no means the Spencerian doctrine), expresses the view that "the process of separation, of specialisation of the individual, has still to be gone through by ninety-nine hundredths of the people before we can hope to have a genuinely unified Indian nation." On the other hand, Sister Nivedita writes eloquently of underlying unity of Indian life. A third contribution to the

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subject is from Dr. A. K. Coomaraswamy, who, life Sister Nivedita, insists upon the essential unity of India, social no less than geographical.—*India.*

Social Reform in India.

One of the most interesting, and at the same time the most vitally important of modern Indian problems is the question of Social Reform. Intimately connected with the political question, it has been neglected, while politics have absorbed, almost entirely, the attention of the best intellects of India. Every year a Social Conference is held at the same centre and at the same time as the political Congress, but while the proceedings of the Congress are telegraphed all over India, and discussed eagerly by the *literati* of every province, few Hindus either know or care much about the debates and decisions of the Social Conference. The social problem is regarded by most modern Hindus of the middle class as of minor importance, and few Indians will admit its very real connection with the question of political progress. Thus, the Hindu intellectual who is full of the theories of Mill and Herbert Spencer on political liberty and individualism, often countenances, and even strongly supports in his own country, the degrading of the outcastes. The platform orator, who claims the rights of British citizenship all over the Empire and exclaims with pride *Civis Romanus sum*, denies the rights of humanity to the Pariah or the Namasudra. This curious inconsistency is, no doubt, a result of the eminently unpractical character of the philosophical Hindu, and especially of the average Brahman. Theories of political equality attract him, so long as he is not asked to sacrifice any of the prestige of his caste in order to put them into practice, and above all, he is influenced in most cases by his womenkind, whom he will not educate.

On this vitally important subject, Mr. J. L. Chatterjee contributes an interesting article to the *Hindustan Review*, in which he urges on his countrymen the need for reform, if they wish to save Hinduism from extinction. Mr. Chatterjee points out that the monstrous injustices of the Hindu Social System are driving the outcastes and the lower castes to the Christian and Moslem folds. He warns Hindus that the race is dying out, and that unless Hinduism is speedily reformed, it will soon be a thing of the past. Without sharing Mr. Chatterjee's extremely pessimistic view, it seems to us that there is a large grain of truth in his warning. The rigours of the caste system are rapidly forcing the outcastes to accept Islam or Christianity, as a means of emancipation, while the best intellects among the upper classes often either profess the nonconformity of the Brahmo Samaj and the Arya Samaj, or are often agnostics. Orthodox Hinduism, as it now exists, is a relic of Mediæval India, and while it still retains its hold over the people, there can be no doubt that, with the advance of Western education, conversions to other faiths are becoming more and more common. The recent Hindu revival has introduced, in the Arya Samaj, and the Vedantism of Vivekananda, a type of militant Hinduism the most dangerous feature of which appears to be impatience of alien rule. But successful as these movements have been, they are in the main concerned with the English-educated literates, and with them only in two provinces, the Bengals and the Punjab, and their adherents have been, from the Hindu point of view, Non-conformists. The reform of Hinduism that Mr. Chatterjee

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apparently desires is a reform from the inside, and not by seceding sects of dissenters. He, therefore, calls on the Pandits, the religious and intellectual heads of the Hindus, to lead the movement of reform. We are quite in agreement with Mr. Chatterjee in his protest against hasty and radical reforms. The reform of Hinduism, if it is to be successful, and not result in the formation of another dissenting sect, must be gradual. On the social side, Mr. Chatterjee suggests a number of changes which might be made without violence to the fundamental principles of the Hindu social system as it exists at present, such as fusion of the sub-castes, a higher marriage age, widow remarriage, etc. Another important change which he suggests is the widening of the basis of Hindu society, so as to permit of the reception of the outcastes into the fold.

Mr. Chatterjee, in conclusion of his interesting article, says that "the Pandits are free to choose between the two courses open to them—either to hold a convention to decide how to reform the society, or to sleep on and to find on awakening that all has changed beyond recognition, leaving no room even for them to stand and await developments." In appealing to the Pandits to head the movement in favour of the purification and reform of the Hindu social system, the writer has probably found the solution of the social problem, missed by most Indian leaders of social reform. Without their co-operation any movement in this direction is likely either to be sterile, or to result in the formation of yet another dissenting sect, and it is to the heads of orthodoxy that we must look if there is to be any real progress. From the point of view of the British administration, the problem is an important one, for on it will depend very largely the success of the schemes of representative government that emanate from time to time from Liberal Ministries at home.—The *Madras Times*.

Our Last Number.

The *Hindustan Review* for February is, as usual, an excellent number in which, by the way, we observe the Rev. C. F. Andrews of Delhi figures as a sonnetteer with a false quantity. Mr. Andrews, judging from this sonnet, seems to be a fatalist; but fatalism is not in accord with the Vedanta which has so largely influenced the thought of Aryavarta, the subject of his poem. "As an Indian sees America" is suggestive of the sexual influences that underlie "Soul Affinities" in the land of the Stars and Stripes. Mr. E. A. Wodehouse writes clearly and simply on "The True Vedant" and there are excellent articles on "The Charm of the Moghal Empire," "Government and the Press in India" and "Fifty years after Macaulay." The career of Dwarkadas Dharamsay forms a peg on which to hang a lot of moralising. Mr. Krishna Lal M. Jhavere is severe on Banks and Joint-Stock concerns, who give their assets a fictitious value. As usual, we cordially commend this excellent Review to the notice of our readers.—The *Morning Post* (Delhi).

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THE KAYASTHA WORLD.

MOTTO I.—" *I will be* as harsh as Truth and as uncompromising as Justice ; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard.*" (William Lloyd Garrison in the *Liberator.*)

MOTTO II —" Minds may doubt and hearts may fail when called to face new modes of thought or points of view ; but the time must come when what is false in all things will fade and what is true will no more seem strange." (From Dr. Illingworth's *Reason and Revelation.*)

A New Kayastha Barrister.

We offer a cordial welcome on his return home to Mr. Sukhdev Prasad Varma, B.A., after his call to the bar. Mr. Varma is a son of Babu Sant Prasad Saheb of Arrah, in the province of Behar, who retired some years back after a long and useful career in the Executive branch of the Provincial Civil Service of the Lower Provinces. He went to England after graduating himself and, but for his not very robust health, would have probably succeeded in getting into the Indian Civil Service. He has come back after fully utilising his time in England and the educational facilities which that country offers. We wish Mr. Sukhdev Prasad Varma a long life of professional and public activities, and heartily wish him success in his new career. We are gratified to learn that there has been no social difficulty in his case, since his return, which is a good augury for his future success.

The Kayastha Pathshala Prize Distribution.

Sir John Stanley presided at the annual prize distribution of the Kayastha Pathshala on Saturday, the 19th March. There was a good gathering of Indian gentlemen. The Hon. Mr. De la Fosse and Mr. Hopkins were also present. The large number of handsome prizes and medals arranged on the table made a pleasing show. Sir John in a neat little speech, congratulated the president, Munshi Gokul Prasad, on the progress the institution had made under his fostering care since he last presided in 1906 on a similar occasion, and expressed an earnest wish that the Kayastha community would respond heartily to his appeal for funds to raise the institution to a first-grade college. He advised the students not to confine themselves to mere book learning, but to acquire such real education as would teach them to be faithful to their King, their country and their religion, and he requested the parents to be careful about the moral and religious instruction of their children.

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He was very much impressed with the smoothness and ease with which the whole function passed off and thanked the principal and his staff for their most creditable management.

The South African Debate.

In the course of the debate on the South African question, in the Imperial Council, Mr. Sachchidanand Sinha said :—

My Lord,—After the very able and exhaustive treatment which the subject matter of this resolution has received at the hands of the mover, the Hon Mr. Gokhale, I do not think I shall be justified in inflicting on the Council long speech, and yet the question is one of so vital an importance to the well-being of my country that I would fain say a few words, in supporting the proposition, on some of the wider issues involved. The first important point to note in connection with the subject is the almost absolute unanimity that exisits on it, amongst all the sections of our rather heterogenous population. But whatever our differences on other questions may be, on this one question that of the status of Indians in the South African Colonies and the remedial measure proposed by the Hon. Mr. Gokhale, there is, I am glad to say, almost absolute agreement amongst thoughtful and educated Indians. This in itself is a great advantage. We know that what often passes for public opinion in this country is as often as not but the opinion of a particular community or of a small section of the people. Fortunately this is not the case in connection with the subject under discussion. Here the representatives of all the Indian communities stand on a common platform and are working shoulder to shoulder to have this great grievance redressed. Nor is the vast bulk of the great Anglo-Indian community unsympathetic in the matter, to judge from the writings of many of the leading exponents in the Press of Anglo-Indian opinion. There might be here and there a dissentient voice, but I believe that the great bulk of his Majesty's European subjects in this country are at one with their Indian fellow-subjects so far as this question is concerned. Last, but not least, some of the greatest British statesmen—members of both the great political parties—have repeatedly expressed their sympathy with the claims of the Indians in South Africa and suggested the adoption by the Government of some such measure as that urged by the Hon. Mr. Gokhale. Such unanimous support official and non-official, British, Anglo-Indian and Indian, ought to materially strengthen the hands of the Government in grappling with the problem in the way suggested by the mover of the resolution.

My Lord, speaking recently at Edinburgh on "The Place of India in the Empire," Lord Curzon said that "strong language may well be justified in condemning some of the disabilities to which Indians of education and position have been subjected in the Transvaal and other Colonies." And he himself, speaking in the House of Lords, summarised the Indian grievances in the following terms :—'The Indian is invited and even encouraged by our Government to emigrate from India. We send him to a colony which he enriches by his labour and then society there appears to turn round on him as if he were a pariah-dog. He is penalised there, not for his vices but for his virtues. He is because he is a sober, industrious, frugal and saving man that he is supposed a formidable economic danger in the situation. And then the Indian remembers

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that, at any rate, in a large number of cases, he has fought for the British Empire in South Africa and that it was largely owing to his efforts that Natal was saved. Natal would not have been saved in the Boer war but for the contingents that were dispatched to the scene of war from India." But though I have one of the highest authorities on Indian questions in justification of the use of strong language in speaking on this subject, I shall nevertheless refrain from doing so, as I believe the case of the Indians in South Africa is so strong as to render the use of strong language more or less unnecessary and superfluous. The tale of woe narrated by the mover of the resolution should satisfy all reasonable and all open-minded men that the statement of facts contains a most serious indictment that can be brought against any Government, with any pretensions to a civilized system of administration. And when we remember that the principal cause of the Boer war was alleged by so responsible a Minister as Lord Lansdowne and other responsible statesmen to have been the ill-treatment of the Indians in the Transvaal, it is all the more regrettable to learn that though ten years have elapsed since that time, the condition of the Indians in the British colonies in South Africa has, far from improving, grown worse. It is worth while quoting the very words of Lord Lansdowne: "Among the many misdeeds of the South African Republic, I do not know that any fills me with more indignation than its treatment of these Indians. And the harm is not confined to sufferers on the spot; for what do you imagine would be the effect produced in India when these poor people return to their country to report to their friends that the Government of the Empress so mighty and irresistible in India is powerless to secure redress at the hands of a small South African State." I wish those who are opposed to a policy of intervention by the Imperial Government on the ground of the colonies being self-governing States could realise the feelings of the Indian people, seeing that these colonies are not independent but integral portion of the great British Empire. For it is beyond a shadow of doubt that the substitution of the British for the Dutch Government has, so far from bringing any relief but served to make the position of the Indians worse in many respects and that these ten long years have been one long night of suffering and tribulation to our fellow-countrymen in South Africa.

My Lord, it was expected that matters might take a more favourable turn when the Colonies would be federated into one united Commonwealth, but that occasion is also come and gone and we are now even farther than before from the destined goal; for, strange to say, for the first time in the history of legislation of the Imperial Parliament, the racial bar-sinister has been accepted as a principle in the Act of Union. It is an irony of fate that the great British people who have given us, Indians, the rudiments of self-government should have sanctioned legislation for South Africa, the one effect of which would be the political degradation of the Indians in that country by refusing them the possibility, to-day, of enjoying the ordinary rights of men, let alone the rights and privileges which we justly assume and claim to be the birth-right of every British subject in all parts of the Empire. I venture to say that unless the grievances are removed before long the irritation and soreness in this country will deepen to an extent which no well-wisher of the Government can look forward to with equanimity.

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My Lord, the claim of the Indians in South Africa is based upon the noble traditions associated with the conception of the British Empire. Seven years ago Lord Palmerston in defending his foreign policy used the memorable words:—"As the Roman in the days of old held himself free from indignity when he could say 'Civis Romanus sum,' so also a British subject, in whatever land he may be, shall be confident that the watchful eye and the strong arm of England will protect him against injustice and wrong." This was said with reference to the rights of the British subjects in foreign States and is therefore all the more strongly applicable to the case of the British subjects within the dominions of his Majesty the King-Emperor. This doctrine has never been repudiated by any responsible statesman; on the contrary, it was confirmed only two years back by Lord Curzon who, in the course of the debate on the South African question, in the House of Lords, said that the Indian "claims the full rights of citizenship of the British Empire." "I do not think,' continued his Lordship, "it is for us to blame him for that, as we have taught it to him and inspired him with those ideas," and he significantly added that it is the only basis upon which you will expect the loyalty of an Asiatic population to an alien rule to be permanently developed or maintained." If I may say so without impertinence, these are wise words and lay down the only sound and healthy ideal of citizenship on which the great British Empire can exist as a real political unit. Set aside the idea, and the Empire will be reduced to a mere agglomeration of States and the nominal allegiance to the Crown will not be sufficient to stop its disintegration. I am aware that, of late, attempts have been made to whittle away the accepted view of British citizenship by some Ministers not sufficiently strong to put pressure on the colonies, and a leading Anglo-Indian journal—fortunately the only one—has tried more than once recently to furnish us with what it calls "a re-statement of what citizenship of the Empire imports and what it does not import." It has told us that "Imperial citizenship confers no right to wander and settle through the Empire," and it has not been afraid to say that "the conception of citizenship and what it connotes in the British Empire must be retaught to India." My Lord, I think I can safely say, on behalf of my educated countrymen, that we refuse to be taught anew the conception of British citizenship and that we are not prepared to accept any such new ideas as would make us the foot-stool of the Empire. But apart from that, I may be permitted to say that it seems to me a tactless thing to ask educated Indians to un-learn the lessons they have been taught for over a century and which have been instrumental in securing their willing allegiance to the Crown, and to learn afresh lessons of doubtful wisdom, the one effect of which would be to make them lose their self-respect. Besides, once the process of unlearning begins, one does not know where it may end and what difficulties it may land us in. I therefore, feel bound to repudiate this new conception of British citizenship and urge the claim of my countrymen to justice and fairplay in all the British colonies on the basis of the ideals of citizenship propounded by some of the greatest British statesmen and administrators.

My Lord, it is all the more regrettable that the anti-Indian legislation in the South African colonies is based upon considerations of birth and colour. It is often said by those who are supporters of the Colonial Governments that their anti-Indian attitude is not inspired by racial considerations

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purely economic. If that were the case, I think I could understand it. But I have the authority of Lord Curzon that the colonial stand-point is only "partly economic and partly sentimental," since, says Lord Curzon, "they are averse from the permanent introduction into the territories which they have won and are endeavouring to develope as white-men's lands." This is just what we mean by saying that Colonial objection is based on what is called "the crime of colour." That this should be so in the twentieth century and in countries in which the type of civilization is what we understand by the word Christian, is distressing to those who—albeit in the remote future—look forward to the Parliament of man and the federation of the world. It is distressing to find that in this particular matter, not only has modern European civilisation made no progress beyond the point attained by the ancient, but that it has actually retrogressed. Comparison is often instituted by students of history between the ideals and principles of the Roman Empire and the British Empire and generally the verdict on most counts is in favour of the latter. It has, however, to be noted with regret that in the matter of the treatment of the peoples of dependencies the Roman Empire, whether in Asia or Africa, displayed a much greater liberality than we can claim for the colonies of the British Empire, so far as birth and colour, playing any part in shaping political affairs, are concerned. We have lately had the benefit of studying a masterly exposition of the subject by so distinguished an administrator as the Earl of Cromer—who has had practical experience of both India and Egypt—and this is what he says in his luminous essay on "Ancient and Modern Imperialism":—"Mere colour antipathy does not appear to have existed among the Greeks any more than amongst the Romans .....I have been unable to discover any distinct indication that colour antipathy existed to any marked extent in the ancient world. The dominant Roman and the intellectual Greek thought themselves without doubt very superior alike to the savage Gaul or Briton and to the more civilised Egyptian or Asiatic; but in estimating his sense of superiority, neither appears to have taken much account of whether the skins of the subject or less intellectually advanced races were white, black or brown." "My own conjecture is," says Lord Cromer, "that antipathy based on differences of colour is a plant of comparatively recent growth and I cannot help thinking that antipathy based on colour is a much more prominent feature in the Government and social relations of the world than was the case in ancient times."

My Lord, all efforts to bring the colonists to take a reasonable view of the affairs having failed, it now remains for us to devise an effective remedial measure, and the remedy suggested in the resolution is the one which seems to me likely to be the most effective and one which will produce least discomfort to the parties concerned. As the four African colonies are now united together they are jointly responsible for all such acts of any of them as affects the Indians and by bringing pressure to bear upon even one of them. we are likely to produce an appreciable indirect and reflex effect on the others, their interest being now intermixed. It has been conclusively shown by the Hon. M. Gokhale that on the admission af the Commission appointed by the Governor of Natal in 1908, that colony is materially dependent on Indian labour. "Absolutely conclusive evidence has been put before the Commission," we read in the report, "that several

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industries owe their existence and present condition entirely to indentured Indian labour and, if the importation of such labour were abolished, under the present condition, these industries would decline and in some cases, be abandoned entirely." Here, then, is our chance. And we have to resort to this expedient not in any spirit of retaliation or vindictiveness against those who, however misguided, are unevertheless, our fellow-subjects, but solely with the object of protecting the just and legitimate rights of our own people and thereby indirectly upholding the great and glorious traditions associated with the conception of British citizenship, embodied in the expression "Civis Britannicus sum." Nor is it that the step proposed in the resolution is one that is not sanctioned by the highest authority. It is some years since Lord George Hamilton, speaking as Secretary of State for India, declared, in replying to a deputation, as follows:—"I do not like to make use of threats, but if I find that there is a disposition to get this labour and not treat the people fairly, it will be a matter for serious consideration whether or not one should put some legal obstacle in their way." "After all," said his Lordohip, "India is a very big place and a few thousands taken from here and there does not make any difference." "But I should not hold the position which I do," said Lord George Hamillton, "and continue to tolerate treatment which seems to be wholly unnecessary." Similar language was used by Lord Curzon in the course of his address at Edinburgh. He said:—"The Government of India is entitled to make what stipulations it may please in lending its labour to other parts of the Empire, for this loan is, as a rule, a greater benefit to them than it is a relief to India;—and I did not hesitate, when Viceroy, to say that I would contemplate with equanimity the complete cessation of Indian emigration to South Africa unless I could obtain better terms for those who were there. It is a part of the duty of the Indian Government to put every form of pressure that it legitimately can upon Colonial Governments disposed to exercise their self-governing rights in a selfish or invidious fashion. We have thus on our side the support of two of the highest officials and, curiously enough, both Conservative statesmen. Resolutions to the same effect have been passed at many representative meetings in South Africa and in all parts of India. Such being, My Lord, the consensus of opinion on the question, I think your Excellency's Government will do well to place itself at the head of this great popular movement, behind which India stands up as one man. Endless remonstrances have been made to the Colonial Goverments but to no purpose, and the time for some action has certainly arrived. This is, in the direction suggested in the resolution, all the more necessary at a time when it is contemplated to abolish indentured labour in Assam. To abolish it in Assam where the system can be supervised by the Government and to continue it in the case of the colonies which by manifestation of racial prejudice have violated the first principles of the unity of the Empire, would be to maintain a practice absolutely indefensible. It seems to me, in my humble opinion, to be the clear duty of the Government no longer to countenance a system under which the colonies obtain the benefit of Indian labour, while they withhold from Indian emigrants even the elementary rights of citizenship. Besides, the development of our own industries has brought us face to face with the problem of a larger supply of trained labour than is available at present. Expert opinion is agreed that one of the coming problems of the day would be the deficiency of trained Indian labour to meet

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our growing industrial requirements, and there is no reason why we should be altruistic enough to benefit our colonial fellow-subjects at our own expense by sending them labour which we badly require. On all these grounds I support the resolution before the Council. I sincerely hope the Government will see their way, not only to accept, but also to give effect to it. By doing so they will not only have served the best interests of the people of this country whose destinies they wield, but will have drawn them closer to themselves by standing up for their rights and privileges. I am sure the Government sympathise with this resolution and by rising to the height of their duty on this occasion, will fulfil the just expectations of India.

The Budget Debate in the Supreme Council.

In the course of the Budget debate in the Imperial Council Mr. Sachchidananda Sinha said :—

My Lord,—It is a matter of thankfulness—onthe principle of being thankful even for small mercies—that the Government modified their first proposals relating to the stamp duties which, if passed in their original form, would have seriously affected the exchange brokers. But while grateful for this, it is to me a matter of extreme regret that the Government did not see their way to modify their proposals in regard to the levy of the impost on silver and petroleum. It may be that in due course the conditions brought about by the raising of the duty on silver, may be able to adjust themselves, but it is certain that at present and perhaps for some years to come, it will adversely affect our cotton industry. As for the enhanced duty on petroleum, Indian opinion is well-nigh unanimous—and it is supported on this point by some of the leading organs of Anglo-Indian public opinion—that the rise in the cost of this illuminant will necessarily hit hard the poorest classes in the country, and with the greatest deference to the Hon. the Finance Member, I feel bound to demur to his inclusion of petroleum among 'articles of comparative luxury,' which he very properly proposed to tax. It is regrettable that the Government did not see eye to eye with the majority of the non-official members of the Council as to the desirability of enhancing the import duty on sugar and levying an export duty on jute, the principal staple of East Bengal, and to meet the requirements of which province a portion of the additional taxation was alleged to have been necessary. Duties on sugar and jute would have brought in a substantial sum, and would have been much less unpopular than those on silver and petroleum. I earnestly hope that the Government will take the first favourable opportunity to remit the enchanced duty on petroleum.

PROPOSED EXCISE DUTY.

In connection with the new duties, we have learnt with considerable apprehension that efforts are being made by some members of the House of Commons to induce the Secretary of State for India to force the hands of the Government of India to impose an excise duty on Indian tobacco, to countervail the import duty. My Lord, I earnestly hope that your Excellency's Government will not yield to any pressure from the Home Government. The import duty levied on tobacco is admittedly for revenue purposes and it is not at all of a protective character. It is bad enough, in all conscience, that an excise duty is imposed on the products of our cotton mills, but an excise duty on indigenous tobacco would be so indefensible that I am not surprised

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to find that even some of the Anglo-Indian papers have begun to enter emphatic protest against the suggestion. The Home Government has alre forced the Government of India to relinquish the opium revenue in ord as Lord Morley is reported to have said, 'to satisfy British righteousness at cost of Indian revenue.' I trust it is not too much to hope that no furth pressure will be brought on your Excellency's Government to impose excise duty on our tobacoo.

PROVINCIAL FINANCE.

My Lord, I would like to say a few words on the question of provinc finance with reference to the remarks of the Hon'ble the Finance Memb that 'the finances of the provinces is a subject which has recently caused no sm embarrassment to the Government of India.' Sir Guy Fleetwood Wilson g the provincial Governments excellent advice when he asked them 'to con their expenditure within the limits of their resources.' But this, thoug consummation devoutly to be wished for, is not very easy for the provin Governments to attain, with all their efforts to meet with the wishes of Government of India, as expressed by the Finance Member when he asked th 'to overhaul their expenditure and to adapt it to their normal resource shall be very sorry indeed and would never forgive myself, were I to do injustice to so considerate and sympathetic a Finance Member as the H Sir G. F. Wilson, but it seems to me—unless I am greatly mistaken —that sum and substance of his appeal to the provincial Governments comes to t that they are to carry on the administration of their respective provinces as b they can, with the funds at their disposal—funds admittedly insufficient to m their growing needs and requirements, and the only result of which would indefinitely postponing works of public utility and shelving measures of refo calculated to benefit the people. In recent years, on more than one occasion, t view that the provincial Governments—some of them at any rate —are seriou handicapped for want of adequate funds to cope with their requirements, h been pressed in this Council by not only non-official but also, I believe, by so of the official members, and there is almost a consensus of opinion among educated Indians that unless the Government of India would place at t disposal of the provincial Governments more money than what is available them at present, it would be impossible for the latter to carry out measu urgently wanted in the interest of the people committed to their charge. A the provincial Government which is perhaps most seriously handicapped f want of funds, is that of the United Provinces of Agra and Oudh.

To my mind, my Lord, there is hardly a question in which the people more deeply interested than in that of provincial finance, for larger funds at t disposal of the local Governments mean direct and tangible benefit to t people of the various provinces, whereas the curtailment of expenditure them—so keenly desired by the Hon. the Finance Member—is possible, fear, only at the cost of useful public works and beneficial schemes of refo So long, therefore, as the Imperial Government will continue to claim lion's share of the revenue raised by the provincial Governments, there very little chance of improvement in the condition of the people, and administration of the provinces can hardly make any satisfactory progr The fabric of the Imperial Government is so costly and such large funds

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required for some of its spending departments that it has all along had to appropriate to its own use the fruits of the improvements effected by the provincial Governments ; and some of the members of this Council may remember the complaint of the late Sir Alexander Mackenzie about the Imperial Government's shearing the provincial sheep and leaving it shivering in the cold.

UNIFORM PLAN.

But apart from this aspect of the question, there is another to which I may bespeak the attention of the Council. This is the question of the want of a uniform plan on which the present system of provincial settlements is based. Taking for this purpose the figures of the year 1908-9 as given in the 'Finance and Revenue Accounts of the Government of India' for that year—the last for which the accounts are available—we find that the percentage of revenue appropriated by the Imperial Government ranges from 30 per cent. in the Central Provinces and Berar to over 44 per cent. in the United Provinces and over 45 per cent. in Madras. In the above calculation I have left out of consideration the revenues derived from customs, salt, opium and tributes from Indian States, as, though the two former are nominally included in the revenues collected in particular provinces, their weight falls over the whole country, while the two latter are not paid by the people.

Out of a total revenue of nearly three crores in the Central Provinces and Berar, the Imperial Government takes a little over 88½ lakhs or 30 per cent, of the whole. In Bombay, out of a total revenue of over 7¼ crores, the Imperial Government takes nearly 2½ crores, or 31·8 per cent. of the whole. In Burma, out of a total revenue of nearly 6½ crores, the Imperial Government takes just a little over 2¼ crores or 35 per cent. of the whole. In the Lower Provinces, out of a total revenue of a little over 7⅓ crores, the Imperial Government takes nearly 2¼ crores, or 35 per cent. of the whole. In the Punjab, out of a total revenue of nearly 3½ crores, the Imperial Government takes a little over 1⅓ crores or 39 per cent. of the whole. In Eastern Bengal and Assam, out of a total revenue of nearly 4¼ crores, the Imperial Government takes nearly 1¾ crores, or 40·5 per cent. of the whole. In the United Provinces, out of a total revenue of a little over 9 crores, the Imperial Government takes a little over 4 crores or 44·4 per cent. of the whole. In Madras, out of a total revenue of nearly 10 crores, the Imperial Government takes well over 4½ crores or 45·5 per cent. of the whole.

My Lord, the diversity is too marked and though there might be good reasons for it, yet, I confess, that to the average person, the system seems to be more or less arbitrary. I trust I am not asking too much in expressing the hope that the Government of India will be able in due course to see their way to so adjust their financial relations with the Provincial Governments as to leave them not less than two-thirds of the revenues raised in the province. At present only two of the provinces, namely, the Central Provinces and Berar and Bombay, have at their disposal two-thirds, or rather a little over two-thirds, of their revenues, and all the other provinces are laid under contribution by the Imperial Government in a larger measure, the percentage being the highest in the case of the United Provinces and Madras. If the Government of India could only bring

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themselves to limit the demands to one-third of the revenues raised in th provinces, it would mean a substantial relief to six of our larger provinces and h a slight strain to the resources of the Central Provinces and Bombay, which present retain just a little over two-thirds. It will no doubt be said that a such adjustment will materially cripple the resources of the Government of Ind but surely when the provincial Governments are being called upon to practi retrenchment and economy, and 'mitigate future difficulties by examining th causes of the insidious growth of expenditure and by sharply checking the it is not too much to expect that the Government of India will not be conte with merely offering precepts to the provincial Governments, but will set example to them 'by examining the causes of the insidious growth' of th own expenditure, which has been going up at an alarming rate during rece years 'and the steady growth of which', the Finance Minister has told us, views 'with grave anxiety.' Retrenchment and economy might well begin wi the Government of India and an ounce of practice by the Imperial Governme will be certainly better than a ton of precepts to the provincial Governmen It is not necessary for me to deal here with the specific proposals to reduce t expenditure of the Government of India, as they have been made, from time time, by Indian public men both in and outside the Council, and they me careful consideration at the hands of the Government.

India's Poverty.

My Lord, the broad outlines of the economic conditions of India are su that he who runs may read. A very poor country, one of the poorest in th world, has to sustain the fabric of a very costly system of administration, t revenue and expenditure of which at best balance in average years, even if—a in the forthcoming year—no additional taxation is necessary in normal times t avoid a deficit. The incidence of taxation relative to the tax-paying capacity o the people is at a high level, and it cannot be enhanced except by inflictin upon them some kind of privation of even the necessaries of life—as in th case, for instance, of the enhanced duty on petroleum. Of the revenues raised comparatively speaking, a much smaller sum than is absolutely necessary is left at the disposal of the Provincial Governments for expenditure on such works of public utility and beneficent measures as are indispensable for raising the material and moral condition of the people, while by far the larger proportion of the revenues is spent on the army, which alone absorbs more than the total land revenue, and on other departments. At the same time, we are face to face with diminishing returns in the opium revenue and threatened, in course of time, with its disappearance. Though much is heard of the recuperative powers of India, it is difficult to contemplate with equanimity the present financial position of the country, specially in view of the threatened extinction of the opium revenue. With the new imposts recently levied, we have reached the farthest limits of taxation, while our growing requirements specially for education and sanitation will make a heavier demand in future on the Finance Minister's resources.

These broad facts of our economic situation have got to be grappled with in such a way as will redound to the prosperity of the people, without a sacrifice of efficiency in administration. I have no doubt that your Excellency's Government which has done much for the progress of the Indian people, will

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not fail to devise schemes which will meet with the requirements of the situation. In the meantime, I earnestly hope that the Government will devote a substantial portion of the surpluses to two such beneficent objects as education and sanitation, which are the crying needs of the country. Such a response on the part of your Excellency's Government to the appeals of the Indian members of this Council, who have pressed the Government to be generous in expenditure under these two heads, will not only evoke their gratitude but of the educated Indian community throughout the Empire.

The United Provinces Finance.

Speaking in the Viceroy's Council, in the course of the Budget debate, the Hon'ble Mr. Sachchidananda Sinha argued the case for the United Provinces. Our readers need not be told how sad is the case of our province and how pressing the need of more funds. We are grateful to Mr. Sinha for espousing our cause. Mr. Sinha did well to urge that economy must first be practised in the spending departments under the Government of India, which, without exaggeration, are the worst offenders in this respect —The *Leader*.

An export duty on Jute.

In the final Budget debate it was noticeable that several Indian members of Council reiterated their protests against Sir Guy Fleetwood Wilson's new taxation scheme, and advocated alternative methods of revenue raising. Of these, Sir V. Thackersey's proposal for a tax on imported sugar and Mr. S. Sinha's suggestion that there should be an export duty on jute deserve serious consideration. Both are excellent taxation alternatives to taxed *silver*, and if India had a freer hand, the country would have preferred a sugar tax, rather than the duties recently levied in the teeth, practically, of the unanimous opposition of non-official members and the public generally. We believe that if the opinion of the people of India had been consulted, they would have preferred, also, an export duty on jute, to those duties which have now been imposed, and it is surprising that public opinion has not been listened to on this point. Of course, it was never sought, but that notwithstanding, it was offered, and Mr. Sinha, in pressing the point, deserves great credit ; it is a pity none of the European unofficial members had the courage to support him. Jute is a product which is to India what coal is to England. It is even more, for whereas coal can be obtained in countries other than England, even in India, we are assured, now that the coal boom is over, though none of it can compete with best Cardiff ; jute can be grown successfully in this country only.—The *Indian Daily Telegraph*.

Religious Education to our own Boys.

Our local contemporary of the *Oudh Akhbar* has recently drawn attention to a valuable and most opportune book which may well serve the purpose of a religious text-book in our schools. The name of the book is *Sadharan Dharma* and is written in plain Nagri. It traverses all subjects which touch on the physical and moral well-being of man and is thoroughly impartial and undenominational in its teachings. The author is the well-known Swami Shivagunacharya of the Shanti Ashram, Muttra. The venerable Swami was the first to originate the idea of a Parliament of Religions in India, some sittings of which were held years ago

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at Ajmere and Lahore. He is a voluminous writer and speaker, both in vern cular (Urdu and Hindi) and English. The book, *Sadharan Dharma*, has, understand, been adopted as a text-book in the Mayo College at Ajmer and the Swami ectured on the topics of his book to the Bareilly College studen and to the Imperial Cadet Corps at Dehra Dun. It would be well if Princip of colleges and Managers of schools availed themselves of the presence of t Swami in their town to approach him with a request to deliver such lectur oftener than is done at present. It is commonly said that the learned Swami do not care to do that kind of work, but at least in the case of Swami Shivagun charya and others like him, the blame rather lies upon ourselves in that we do utilise more their disinterested services for the moral improvement of our fello men. Having renounced the world, they do not care to make money out of su work ; but surely it is our look-out to make the most of their presence whe ever and wherever such saintly characters can be found. It is the fashi in these days to decry wholesale the class of *Sadhus* aad *Sanyasis*. Wh not denying that a good many of them lead the life of drones which brin no honour to the holy robe they wear, there are at least some among the who are the very jewel of men of their class whom to know is itself a liber education.—The *Advocate*.

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"Too much must not be demanded of any editor."—The Rt. Hon. Augustine Birrell, K. C., M. P., on "The Critical Faculty."

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Can Germany be a World Power?

(Written Three Weeks Before The Declaration Of The Present War.)

By Prof. Dr. RAMDAS KHAN, Ph.D.

WHEN Bismarck retired in 1890 Germany was no world power. She was a country which in a military sense, was considered pre-eminent in Europe, and which, by reason of the tripartite agreement between her, Austria and Italy, filled a leading position, in a political sense, on the continent. But a world power she was not. The very word had not then been coined. It was before the series of startling events that have since transformed the whole situation in the Far East and brought Japan and China into the family of nations as potent factors. It was before the Spanish-American War, which in two hemispheres projected the United States into the midst of the political arena. There have seldom been ten years in the world's history which have wrought such radical changes, changes of such far-reaching importance, as those since 1892. The world at large has as yet scarcely gained the right focus for viewing those momentous happenings. Next to the United States it is Germany that has most largely profited from the new situation.

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It was the Kaiser who was the first in Germany to speak of his nation as a world power. It was in one of the most felicitous speeches he ever made on the launching of a gigantic ocean greyhound—that he used the term. He did not define the meaning of the word, but he was generally understood. What he meant was that Germany, transformed into one of the three leading exporting and naval powers, expanding as a shipping and colonial nation, and rapidly growing as an industrial and manufacturing centre, must needs enlarge her mental horizon, and reckon not only with her continental neighbours, not only with Europe, but with the whole globe as a competitor, customer, friend or foe. She must extend her political and commercial influence over the world, and must have ships on every sea as well as merchants in every port. As the Kaiser expressed the same idea, on a later occasion, in graphic though somewhat boastful language: "Nothing must be done anywhere on the globe without the sanction of Germany's ruler."

This, in a nutshell, is his conception of Germany as a world power. It found, of course, no unanimous assent, either in Germany or in other countries. There were many in Germany then as there are many now who deemed his aims too extravagant and the means of their realization—comprising above all, a big navy and a bolder and more assertive foreign policy—not in accord with the empire's best interests. The whole Liberal party in Germany and a number of leaders among the Government supporters were opposed to him on this point. But the Kaiser, as is well understood by all who know the Germany of to-day, is masterful. He contrives to impose his will and his ambitions on the nation he rules, and the part of it which is dominant in politics has been in the main won over to his ideas. Thus, for weal or woe, Germany has embarked on the troubled seas of the new policy outlined by him, then and since, in a number of forceful and picturesque speeches.

The first outcome of the Kaiser's world policy was Germany's share in the winding-up of the Chino-Japanese War, when she joined Russia and France in wresting out of Japan's grasp the prize won by the sword. It is a question whether that was a wise step for Germany to take. For one thing it drove Japan into England's arms, and made that pushing Eastern nation hostile to Germany. This is a fact which is of great importance to a power having serious and growing interests in far Asia. Next, Germany played her part in the Turco-Greek War, particularly in its settlement; and she played her part well, obtaining afterwards from Turkey the big railway concessions in the Euphrates Valley and other benefits. In the Cretan trouble she purposely refrained from doing more than was necessary to maintain her prestige; but she did a great deal more than Bismarck would have done under similar circumstances. She again used her opportunities well during and shortly after the Spanish-American War, when she seized upon Kiaochow, thus securing for herself a point of leverage in China. She then acquired, by right of purchase, the Carolines, and, by amicable settlement with the United

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States and England, the main portion of the Samoan Isles. She has not been successful—except in one instance, at the mouth of the Indian Ocean, by an understanding with Turkey—in her strenuous efforts to acquire coaling stations at convenient points along the main road to far Asia, though her need in that respect is both palpable and urgent. In Africa her latent designs to extend her sphere of influence have not been favoured by opportunity. Her domains there are, for the most part, arid and susceptible of but small development, or, as in the case of Togo and the Cameroons, unfit for European habitation by reason of a murderous climate. Her intention of buying from Spain the important island of Fernando Po, thus making her Cameroons possession twice as valuable, has for the time miscarried. Nothing at all to Germany's advantage has resulted from England's Boer War, although she fully expected something. In China, too, the implied monopoly of commercially exploiting the province of Shantung—one of the best Chinese provinces for mineral and rail-road development—which was granted to Germany in her agreement with China ceding Kiaochou, has came to naught. Both the United States and England have vigorously opposed German pretensions in this respect, on the principle of the "open door," and have thus deprived Germany of the chance of extensively fructifying her bargain with China and treating Shantung as her exclusive domain. These and other reasons tend to keep Germany in her Chinese policy on the side of France and Russia, the two countries which, for strong reasons of their own, favour the policy of recognizing a chain of "separate interest spheres" with a view to the eventual dismemberment of the huge empire.

From the above statement it is plain that Germany, during her brief career as a world power, has had a fair measure of success, as well as some reverses. The opportunities that came to her were boldly and adroitly used. But the question nevertheless arises: Will Germany for any length of time be able to maintain herself as a world power? And further, will she be able to contend successfully in the fierce struggle for naval, colonial and commercial expansion, without allies or at least strong friends? The question may well be asked, for during the long troubles in China, Germany became for the first time painfully aware that in her world policy she stood without friends. Again and again, at crucial moments of that long occupation of Chinese territory, it was brought home to Germany, though she it was of all the powers interested in that punitive campaign that had been most terribly affronted, that her interests ran parallel to none other. It was only with the utmost diplomatic effort that she succeeded in obtaining a sort of *amende honorable* from China.

What, then, are Germany's points of weakness and strength as a world power? To know that is virtually an answer to the foregoing two questions.

It requires commercial, naval and military pre-eminence to be and remain a world power. In some cases, due to exceptionally favourable geographical conditions, military supremacy may be to a certain extent, dispensed with.

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This is true of both England and the United States, and it is a general acknowledged fact that does not seem to require elaborate explanation. B for Germany to maintain herself as a world power there is no exception to t rule. Situated as she is in the very heart of Europe, surrounded on eve side by powerful and ambitious nations, military supremacy is indispensabl

In this respect she does not disappoint her friends. Germany st stands foremost in military power. The enormous prestige she won in 18 —71 holds good. She has not supinely rested on her laurels all these fo years. Her army is today in every respect far superior to that with wh she vanquished the French. Enormous improvements have been made in t Commissariat, in the physical training of her soldiers, in their *morale* eve and her telegraph, telephone, railway construction and aëronautic departme are considered the best extant. The general staff of her army is the u approached model for the whole world. There has also been a great incre in numbers. The peace establishment of Germany's army is today far larg than the vast host of 600,000 men, a number up to that time unprecedente which Napolean I led to the conquest of Russia in 1812. And her armi on a war footing amount to a grand total of 5,788,000 men and 250,0 officers. With these figures she has left, France far in the rear, and exceed even Russia's nominal total by 600,000. It is safe to say that Germany alone, from the purely military viewpoint, is today more than a match for th combined forces of France and Russia, taking, of course, into due accoun the much greater actual efficiency of the German army when compared wit those of her two principal military rivals. In the history of the world there has never been any such surpassingly powerful fighting machine as th German army of today.

As to the next point, namely, naval power, Germany is, however, neithe in prestige—which, in fact, is totally lacking in her case—nor in actual strength on a par with England. In fact, for the time being she stands but second in the list. So far Germany has not had a chance such as, for instance, the United States had a few years ago, to demonstrate her actual naval fighting strength; the only naval skirmish in the Fraco-German War, in West Indian waters, having amounted to little.

There are, however, a number of facts which, in the absence of any practical test on a large scale, tend to show partly what the German navy at this time really amounts to, and partly what it will mean in the near future. As to the first point, the unanimous opinion of those naval experts, no matter of what nationality, who have had a chance to examine carefully the workings of the German navy, is to the effect that in general efficiency, in discipline and in spirit the men and officers have no superiors, and that the ships, as fighting machines for harbour and coast defence and for battle on the open seas, are first-class. To mention, out of the mass of this favourable opinion, just two cases, both American, I shall here cite Admiral Evans and Commander Bechlar. Both deem the German navy, in all essential points

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excepting size, equal to the English and superior to the French. That German characteristic, thoroughness, has been brought to bear upon the German navy, both as to men and ships, with wonderful results. The men are trained to a degree unknown in any other navy. The practice, inaugurated by the Kaiser since his accession, of annually holding big naval manœuvres in all respects closely resembling actual naval warfare, has been of immense benefit in this respect, and their considerable cost, some say, has been a wise expenditure.

That is the verdict of competent judges as to the German navy of a decade ago. But the real German navy—*i.e.*, that now in process of formation, will be a vastly different and more formidable affair. A plan of enlargement was adopted by the Reichstag in 1900 at the urgent solicitation of the Kaiser, and has thus become an organic law of the Empire, not subject to fluctuations of public opinion. The enormous sums needed for the purpose amounting in all to over £ 50,000,000, have been appropriated, in annual instalments, by the same national parliament. The scheme provides for the expansion of the German navy, and for the remodelling and modernizing of about a score of the old vessels—those of the so-called "Sachsen" and "Oldenburg" classes or types. The transformation is to be completed, according to the wording of the law, by 1915; but it is an open secret that the rate of construction has been much accelerated, so that the year 1910 saw the young naval giant in readiness. When completed, the German navy will consist of thirty-seven battle ships, comprising twenty-seven of the largest and most powerful type, eight of the second size, and two smaller ones; twenty-six armoured cruisers, ten large and sixteen smaller ones; thirty-two sea-going gunboats, averaging 350 tons each; and fourteen big armoured vessels for coast and harbour defence. The total equipment will be 109 fighting vessels, manned by 55,000 seamen and marines, with 74,000 naval reserves, and, for batteries, 586 heavy guns and 2,836 secondary and machine guns. This navy will be equal in the three points mentioned—namely, number and tonnage of vessels, men and guns—to the French navy, with the enormous advantage, however, of being new, up to date, and equipped with all the most recent improvements. Germany would then be, unless France should follow in her footsteps, of which there does not seem to be any likelihood at present, the second sea-power in the world.

Her merchant marine consists now of 4,108 vessels, with a total of 2,826,400 tons, and crews aggregating 50,556 men. One-third of these vessels are steamships. This shows an increase of fifty per cent. during the last decade, and puts Germany, so far as the ocean traffic goes, in the second place.

In population Germany is gaining rapidly as well. The official census gives her about 65,000,000 a gain of eight per cent. within five years.

As the last, and most important, of Germany's qualifications as a world power, her commerce must be mentioned. The figures I quote are from German official statistics. According to them, she imported during 1910 a total of 50,000,400 tons, valued at 6,043,000,000 marks. She exported

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36,318,100 tons, worth 4,752,600,000 marks. Of her imports the Uni States furnished 1,020,000,000 marks' worth, while of her exports 912,000,0 marks' worth went to England. These two countries do most business w her, American imports furnishing over one-sixth of the total and Engl exports about one-fifth. Since 1891, when German imports amounted 4,403,000,000 marks, this branch of her foreign trade has increased over per cent., while the exports, which in 1891 were 3,339,000,000, have si risen by about 30 per cent. Her transmarine export trade has grown at even greater ratio. The bulk of her transmarine exportations being finis products, this is, therefore, the most profitable section of her trade.

Summarizing, then Germany's claims to consideration as a world pow it is seen that her military supremacy is undeniable. She has, as shown ab an efficient navy, which she is now transforming into the second larg in the world. Her commerce is steadily growing, and is the second larg in imports and exports. Germany has also some traits in her natio character which constitute undeniable advantages. Her people, as trad bring into play a more thorough education than either the English or Americans possess. Her mercantile colleges fit out young and intellig men with all the mental equipment they need—not only languages, bu reliable knowledge of foreign countries men and methods. The custom, largely prevailing for many years past in large German exporting houses, sending out young relatives or clerks to countries that are their main cust mers, to study the field on the spot for a term of years—often, too, settli them there permanently as their representatives—is a wise one. It enabl the home firm to be correctly, closely and quickly informed of everythi that will be of use to it.

Then, too, German patience, frugality and adaptability are of great us to Germany in her transmarine trade relations. Where the Englishman oft persists in methods no longer successful in certain countries, and where th American wants big and quick profits, the German, by the exercise of th above qualities, frequently carries off the prize. The German exporter studie to please his foreign customer, sinking his own tastes and predilections i favour of those of the distant purchaser. Again, he accommodates himself t the often rather unsatisfactory modes of payment obtaining in many foreig lands, giving long credits, etc. Of course, his linguistic knowledge likewis plays an important part in giving him a better status with the natives. This is particularly true in the case of Spanish-speaking countries.

All these are points of strength. Germany's points of weakness, how ever, also fill a considerable list. First, politically considered, Germany's foreign policy is now in a bad way. The Dreibund is visibly crumbling. It is absolutely necessary for Germany to make friends with either the United States or England, or both. Let this be understood plainly, Germany without such a close and friendly understanding will be in the long run powerless. Her rôle as a world power will be over and done with. The reasons

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are clear to anybody who will take the trouble to see potent facts. Germany is losing Austria and Italy as hard-and-fast allies. No one who has watched political events during the last twenty years doubts that. She is thus practically isolated. And Germany cannot, like England, afford a term of "splendid isolation." The contingency of which Bismarck spoke in his Memoirs, and which, according to that book, was his "nightmare," has arrived. A repetition of the old Triple Alliance, composed of Austria, France and Russia, has become a strong possibility. By that it is not meant that such an alliance is likely to come immediately.

Even if the Dreibund were not in a state of decay, but still in its pristine vigour, that would not help Germany in her position as a world power. Austria's interests are purely continental, and her foreign commerce is insignificant. Her navy is not worth serious consideration. Italy, beside being financially, as well as in size and population, the weakest of the great powers, is absolutely in no position to further Germany's ambitions in other parts of the world. Of late years, too, she has committed herself to a policy of retrenchment, and in pursuance of it both her army and navy have been reduced. She is building few new ships. Since her Abyssinian reverses, Italy's foreign policy has become wholly defensive, and merely directed to the maintenance of the *status quo*. For her freedom to plough the seas and maintain her trade, she relies on her friendly understanding with France, and for the preservation of present conditions in the Mediterranean, on her old-time friendship with England.

Thus her two allies are both unable and unwilling to embark with Germany on her policy as a world power. This was proclaimed in positive language in the three parliaments by the leading statesmen of the old Dreibund powers. Now, to whom else can Germany turn in her absolute need of obtaining guarantees against a possible interruption of her expansive commercial and colonial policy?

To Russia and France? Certainly not. Those two powers must be left out of such a reckoning. For while it is quite within Germany's ability to enter into a definite understanding with either or both of them, at a given time and for a given purpose—as she did, for instance, with Russia and France toward the close of the Chino-Japanese War, and with France in Africa, where Germans and French, for the first time in several centuries, were fighting shoulder to shoulder to checkmate a British advance—it is quite out of the question that an agreement of a general nature can be made between Germany on the one side and Russia and France on the other. Still less is it possible for Germany to enter into an offensive and defensive alliance with these two powers, even as to interests in Asia or Africa. Leaving aside the fact that Russia and France are together strong enough to carry out, in most cases, their colonial, political and commercial schemes in those continents as well as in Europe, and therefore want no third power to share in their course of action and to influence it, it must never be forgotten

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that the Dual Alliance was originally based on a common enmity towar Germany, and that Russia knows full well that to try to admit Germany to the benefits of this agreement would eventually mean to drive awa France. Admitting that the reasons for France's unwillingness in thi respect are largely sentimental, and that today sentiment is rarely the ruling factor in statecraft, still the sentiment impelling France on her road side by side with Russia, is very strong. By systematic training during the past forty years the so-called "*revanche* idea" has become a part of the French nature and of the national creed—in fact, the very first paragraph in it.

But there are other reasons militating against an intimate understanding between Germany and these two countries. Germany's main object in Asia is the extension of her export traffic and the acquiring of points of vantage along the coasts—coaling stations for her navy, a number of *pieds á terre* for her troops and radiating points for her commerce. There is hardly a point, however, where, in carrying out her designs, she would not run counter to important French or Russian interests. There are but a few such points left, excepting some belonging to Portugal, that are not in possession of either Russia and France, England or the United States. Russia and France have vast Asiatic possessions with which they do not want Germany to interfere and which they desire to monopolize commercially. This policy of exclusive commercial exploitation, unwise though it may be for countries strong in industry and commerce, is probably the only one for Russia to pursue ; and though the wisdom of it is less apparent in the case of France, it is the one which the latter country has traditionally held as a part of her colonial policy.

There is no other important power with which Germany could unite in an endeavour to extend and maintain her world policy as against that of Russia and France, on the one side, and England and the United States, on the other. I group England and the United States together, for there is no use denying the fact that the overwhelming public opinion of both countries wishes such a grouping, and even takes it for granted. True there is no formal alliance between the two English-speaking powers, nor could there well be under existing political conditions. But there is something stronger than that—a powerful and steady national sentiment on both sides, whose current runs in the direction of mutually safeguarding vital interests.

Wherever the living forces that eventually shape the politics of the world are closely and calmly studied, it must be recogonized that Germany is too weak— or, shall I say, not powerful enough—to undertake and pursue unaided her policy as a world power. England alone would be powerful enough to drive her off the seas at any time that the vital interests of England and Germany seriously clashed. England and the United States together could accomplish that task with less trouble and expense. England and the United States with their colonies form the most important item in Germany's foreign commerce—about one-third of the total. Germany could not for a

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moment stand as a world power against the combined will of England and the United States. These two powers, in fact, would be, as foes, the most dangerous of all to Germany's life interests. It is Germany's wisest course—nay, more, her only possible course—to bind these two countries to herself by ties of strong friendship. I shall not speak here of the strong sentimental reasons which ought to impel Germany in this direction, although these are, and ought to be, potent factors. But judging the situation solely from the view-point of enlightened self-interest, it is the only solution for her if she means to continue her world policy. And if there is anything that may be declared with safety about the Kaiser's future course of action, it is that he *does* mean to persevere in it. However, it is an open secret that the Kaiser has for sometime clearly perceived that a close understanding with England and the United States is Germany's safest policy, and that he has been shaping his course accordingly. But the fact, nevertheless, remains that as yet no such intimate friendship has been contracted with those two powers—certainly not with England.

This present isolation forms, then, the chief weakness of the young empire from the political point of view.

Germany's commercial weakness lies partly in the fact that both her natural resources and her financial powers are inferior to those of England and the United States, and to a certain degree even to those of France. Germany's *per capita* wealth is much lower than that of the three countries named. She is economical and cautious, but she has also the faults of these virtues—a serious matter when contending for the commercial supremacy of the world. In addition, her trade conditions are no longer stable, but fluctuate greatly, as export trade must and will. Her chief staples for manufacturing—coal and iron—are not as advantageously located as those of her two main competitors. As compared particularly with the United States, the German nation does not possess that quick perception, that boldness and originality of methods and execution, which, since Americans seriously set out on their career as great exporters, have been universally recognized as among their chief points of strength. Nor is inventiveness a leading German characteristic as it is an American one.

Germany's geographical position, too, is a decided element of weakness. As regards sea trade with the main European countries she is not so advantageously situated as England. She lies "cooped up" far to the northeast; and to gain the open water tradeways she has first to skirt for days a dangerous coast, both in the Baltic and the North Sea, where her vessels, in time of war, are especially liable to seizure and search. It costs a great deal more to move a ton of goods by sea from German harbours than from English French, or even Spanish ports. Germany is not so near to the Atlantic as her chief rivals. As to the Pacific—conceded to be an avenue of trade which in the near future will become of almost equal importance with the Atlantic—Germany is again placed at a distinct disadvantage. The Isthmic Canal will intensify this. The difference of distance, as between German harbours and the principal Atlantic ports of the United States, to China, Japan and some

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other points in the Pacific will amount to between 3,000 and 4,500 mi now that the canal has been completed. This will hereafter render Ger competition in carrying trade to that quarter of the globe more and m difficult.

There is one other important obstacle in Germany's way as a world pow That is however, of a domestic character, and its name is the Agrarian par To humour this party, the present German Cabinet submitted to the Rei stag sometime ago a tariff bill framed chiefly with a view to satisfying t party's demands for a tariff enabling the German agriculturist to compete w imports of American foodstuffs on better terms than those now obtainin If the bill becomes a law, now or later, it will go far to weaken Germany position as a world power, for it will increase the price of the necessaries life for the labouring population, and hence must lead to an increase wages, which in turn will heighten the cost of German articles of export. T put in a few words, is the gist of the matter; and it will be of great interest the rest of the world to watch the outcome of this struggle in Germany be ween the mediæval forces of her landed and titled proprietor class and t modern forces of her commerce and industry. For the final result will eith greatly handicap Germany in her race with other nations or else remove serious obstacle from her path.

Striking a sort of general balance, therefore, in the matter of Germany' weakness and strength as a world power, there seem to be, just at thi juncture in the world's affairs, more points that tell against her than for he Her old-time military pre-eminence, while it renders her position secure a home, as against the continental powers of Europe, cannot win for her tha amount of strategical advantage and safety on the ocean and on foreign coasts which, as an exporting world power, she absolutely needs to safeguard her against the vicissitudes of the future. Her navy, required to back up he sea trade will be, for the next few years, in a transition stage. If left undisturbed to work out this transformation, and if the other leading naval powers do not imitate her example, she will almost immediately be a sea power only less formidable than England. But England, it must be remembered, stands committed to the professed policy of maintaining a naval superiority on the basis of being able to cope at any time with a possible naval combination between Germany, Russia and France. Germany's serviceable Baltic Canal, enabling her navy to concentrate, at any time and within a couple of days, in either the German Ocean or the Baltic, has given the young empire, on the other hand, a great tactical advantage over both France and Russia, the configuration of whose coasts does not permit of such concentration and even to some extent over England, whose vast coast development and widely scattered colonial interests admit of no such massing of all her naval resources.

But even if left to reap the fruits of her wise and far-sighted naval policy, Germany would not be strong enough to stand, so to speak, on her own naval bottom. The necessity remains for her to make sure in time of at least one other strong naval power as a friend. But will she ever get one?

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Some Effects of Recent Currency Legislation in India.

By AN "INDIAN ECONOMIST."

IN an article headed "The Discontinuance of the Rupee," appearing in the January number of the *Indian Review*, the Hon'ble Mr. P. de Webb of Karachi makes one or two statements which cannot be accepted without further explanation, unless with considerable reservation. One of the statements we have in mind is the following :—"The present duty on silver raises the value of all uncoined silver in India *by the amount of the duty* and is therefore *beneficial to all holders of silver ornaments.*" (The italics are Mr. Webb's). The first part of the statement is the least open to doubt and may be accepted without any reservation. The latter part of the statement, however, is true only theoretically. It has very limited practical significance. Everybody who has any ornaments of silver does not rush into the market to sell them merely because the price of silver has risen whether owing to the levy of a duty as in the present case or as the effect of any other cause. In the vast majority of cases it is sheer necessity that brings any ornaments into the market at all. Such cases are always few unless at a time of famine and widespread distress. Ornaments, it is true, are sold often for other reasons, more especially for the purchase of the latest variety of the same ornaments approved by fashion, or for the purchase of another and a more beautiful and artistic ornament. In a good many cases ornaments are placed on the market, because the person wearing them has grown and they are too tight for him or her. But in all these cases, as fresh ornaments are purchased in place of the old ones, there is no benefit at all. It is only in the case of *dealers* in bullion or in ornaments that we can say that as a class the imposition of the duty in question has benefited them to the extent, of course, of the commodity or the articles already in their possession in India at the time when the duty was first imposed. In making the statement under consideration Mr. Webb has apparently followed in the wake of the classic economists, whose theories are enunciated with reference to the economic man (a being which does not appear to exist, at any rate in this part of the world, and are as far removed from the practical realities of the work-a-day world as the intricate disputations of theologians and the verbal quibbles of logicians and philosophers are from sound common sense. If Mr. Webb cares to inform himself why ornaments are invariably put on in India and why they are sold sometimes after a period of use, he will perhaps become aware of the fact that convention and custom have such a strong hold over the people of India that even if economic theories were dinned into their ears day and night it would take perhaps several years before even some of them could be converted into economic men. Perhaps after all the people of India are the more sensible political economists. They probably see that gold and silver deposited on the bodies of wives and children, though they may not bring in any profit for the time being in the form of interest, are really more profitable in the long run inasmuch as they are not easily got at and frittered away like a loose amount of cash at the bank or the little less easily convertible commodity of stocks and shares. To get one's wife's ornaments except in the case of clearly established necessity one has to go through a scene, which may perhaps bring to one's door the neighbouring gossips who would no doubt make a public affair of it. Moreover,

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in these days when national reserves of gold and silver are talked of in order to support credit in times of panic and war, it is a question whether the gold and silver ornaments which the Indian ladies and children wear should not be regarded as a national war reserve rather than as idle, unearning capital as Indian publicists are frequently inclined to do. It may be added that the latter view is to a large extent mistaken and superficial inasmuch as it ignores the fact that the credit of the *baniya* very often depends upon the value of the ornaments with which he loads his wife and children.

The second statement of Mr. Webb's which we have in mind is open to much greater doubt than that mentioned above and is as follows: "It seems necessary again to emphasize the fact that the currency legislation of 1893 has not interfered in the slightest degree with the currency of the rupee or *reduced its purchasing power. On the contrary it has greatly increased its purchasing power.*" (The italics are ours). In the eyes of the theoretical economists these propositions look simple enough and are indeed regarded as quite elementary. The legislation referred to is apparently the one by which the mints were closed to the public for the purpose of coinage. The ultimate effect of it was to raise the gold value of the rupee from approximately a shilling and two and a half pence to its present value a shilling and four pence. A disciple of the classic economists would at once deduce from this that the purchasing power of the rupee must necessarily have increased proportionately. This was not, however, actually the fact. If it were, the (rupee) prices of all commodities in India would have fallen at once proportionately, but they never did except in the case, for obvious reasons, of gold and silver bullion. The people of the country were quite unconcerned at the legislation. The land produced more or less the same amount of produce as in the previous years. The purchasers of the produce, *viz.*, the Government servants, the members of the learned professions, the merchants, the artisans, and others earned more or less the same income and purchased about the same quantity of produce as before at the normal prices, paying for it as usual in the currency of the country. The ryot was thus able to pay his *kist* (or revenue, or tax, or assessment or whatever it may be called) to Government in good time as each instalment fell due. There was no disturbing factor whatever to bring home to the mind of the Indian the extreme importance of the currency legislation. Such a state of things could not, however, continue for ever, and at last the enlightenment came with a rude and sudden shock. In the year 1896-1897 (and still more in 1900-01 and subsequently in 1908) there was a failure of rain in many parts of the country, and the result was a widespread famine. Prices immediately went up, and the poor and middle classes had to indent upon their savings. These were of course in accordance with the convention and custom of the country deposited on the bodies of women and children in the form of ornaments. The poor man had his silver ornaments, and the middle class man had some gold ornaments in addition. The former ornaments had been made mostly *by melting down rupees* either before the mints were closed when their token value was practically the same as their intrinsic value and such melting did not involve any appreciable loss, or in some cases even afterwards in blissful ignorance of the effect of such action. When the poor ryot went to the market to sell his family ornaments, he was told that a rupee's weight of silver could not procure a rupee but something less owing to the raising of the value of the rupee by the Sarkar, and that the glut in the silver market owing to the famine conditions had reduced the price of silver still further. The poor uneducated ryot could never bring himself to understand how the Sarkar could raise the

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value of the rupee when it continued to contain the same amount of silver as when he had melted it down. It had then to be explained to him in a simple and concrete form by the local silver merchant as far as the latter's knowledge allowed him to do so that the Sarkar which had given a rupee for about 184 grains of silver some years previously now refused (in a round about way of course) to give it except for about 232 grains or one-fourth as much again. The ryot was discomfited but had to be satisfied with a much smaller amount for his ornaments, as he was in urgent need of *coined* silver not only to relieve his half-starving family but also to pay the Sarkar *kist* in order to prevent his land being sold for arrears of revenue. Very similar were the effects of the famine on the artisans and other poor classes. Turning now to the middle class man it should be noted that he had purchased sovereigns when they cost about 18 or 19 rupees a piece. When he put his ornaments on the market, he was surprised to find that for a sovereign's weight of gold he could get only Rs. 15 or a little more say Rs. 15-6-0. The *saraf* (gold and silver merchant) could not explain to him this phenomenon except by a re-iteration of it in another form, *viz.*, that the (rupee) price of gold had fallen. Poor unlearned and deluded folk. They were aware of the fact that in return for a sovereign they still got approximately as much silver bullion as before. They had also become aware of the fact that the Sarkar, though in a round about way, now demanded in return for a rupee about a fourth as much again of silver bullion as was demanded some years previously. But they could not put these two observations together and try to see what the Sarkar had done and what was its object in so doing. They had no knowledge of economics whatever, and as their reasoning faculties had never been developed, common sense was not of much use. However if some of the more educated Indian vernacular publicists had tried to interest themselves in the currency legislation and its after effects, and warned the people of the impending danger a fair amount of loss could perhaps have been avoided by stopping the melting down of rupees after the closing of the mints. But a managed currency was so strange to them. They had no doubt read in their history books at school that there had been a certain king in mediæval times named the Mad Taghlak, who to tide over the financial difficulties resulting from the failure of his chimerical schemes had issued copper coins and asked the people to receive them as gold. But it never entered into their head that a modern civilized Government would to tide over the financial difficulties resulting from a fall in the exchange value of the rupee, issue, not indeed coins of copper, but coins of silver which, however, it asked the people to take at a valuation about a fourth as much again as their intrinsic value. It must, however, be noticed that the financial difficulties of the Taghlak king were self-created whereas those of the Government of India were altogether beyond their control. It was undoubtedly an act of the highest statesmanship to have tided over the difficulties in the ingenious way in which it was done, without additional taxation ; but there was an unfortunate lack of common sense and a deplorable ignorance of Indian habits. The ultimate causes of the fall in exchange were known to be the demonetization of silver in several countries of Europe notably Germany and the larger production of silver from the mines, as also the discovery of new deposits of that metal. Yet nothing was done to put an embargo on the excessive import of silver into India. One would have thought that side by side with the closing of the mints the Government of India should have imposed an import duty on silver of such an amount as would have kept the price of a rupee's weight of silver *in India* at a rupee or in other words to preserve the *status quo ante* as between silver bullion and the coined rupee. For some inexplicable reason, however, the Government of India did not see their way to adopt this

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necessary measure—necessary because of the old standing Indian habit of keeping the accumulated savings of thrift in the form of ornaments in complete ignorance of the effect of such action in case of the introduction of a state managed artificial currency such as the present—but only raised the value of the rupee artificially as stated above. The effect of this one-sided action was of course to depreciate the value of the gold and silver ornaments in the country by an amount proportionate to that by which the value of the rupee had been raised, *i.e.*, by about one-fifth. But as we have stated above, the people did not at the time concern themselves about it, because they had no necessity to sell their family ornaments. When such necessity arose for the first time after the closing of the mints, *viz.*, in 1897 and subsequently in 1901 and later on in 1908 they found to their consternation that the major portion of their hard earned savings of several years were swept clean off owing to the artificial depreciation of their purchasing power.

The lesson taught by the famine of 1896-97 was not, however, lost on the poor and middle classes more especially the agricultural classes who had their own way of dealing with the disastrous effect of the currency manipulations. The result was one of the strangest phenomena in the history of famines in India. Hitherto it had been usual for prices to regain their normal level after the expiry of the period of famine. But in this year even after the succeeding harvest the prices never went down to their old level. How could they? So long as the agriculturist daily saw the bare arms and the bare neck of his wife and children he was not prepared to sell his produce except at a price which would admit of his restoring the ornaments to his family within a reasonable period, and he was well aware that he could have his way. Thus the prices of all kinds of agricultural produce were kept up, not indeed at the famine level which was over twice the normal rate, but still at about a half as much again as the normal rate, and this fifty per cent. rise has continued more or less unabated for the last sixteen years.

From the explanation given above of what in our opinion is undoubtedly the most important and the root cause of the phenomenon of high prices, it may probably be argued by some that if our surmise were correct, the phenomenon should have been a short-lived one, and could not have lasted for the period that it has done. This view, however, does not sufficiently recognise the importance of the fact that the savings, the purchasing power of which was affected by the currency legislation under consideration, were not the accumulations of thrift of one or two years or decades but in many cases of generations and in some even of centuries, so that the loss sustained could hardly be recouped except by a prolonged period of high prices. The legislation came also at a time when the people, after over half a century of settled government, were rousing themselves from their lethargic state and trying to shake off the habit of hoarding produced by ages of anarchy, bloodshed, and rapine and beginning to think of converting their ornaments into current coin with a view to investment in profitable concerns. Moreover the famine of 1896-7 was followed by a still greater famine in 1900-1 and subsequently by periodical famines, and in this connexion it should be borne in mind that when high prices have been current in any country for some years, the wages of all kinds of labour adjust themselves to the new conditions after some time, and that when this stage has passed, a return to the original prices after the cessation of the rather long-drawn but none the less temporary causes is most difficult if not altogether impossible. We are strongly of opinion that it is the combined effect of the above circumstances that has kept up for so many years the high level of prices which have prevailed and which should indeed now be accepted as a permanent factor in the economics of the country.

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We would here take occasion to state that the artificial inflation of the token value (or gold price) of the rupee, though certainly the main cause of the enormous rise of prices during the last sixteen years as explained above, does not seem to be the only cause of that extraordinary phenomenon. There were some other causes as well chief among which were.—

(1) The re-settlement from the year 1896 onwards of several districts of the Madras and Bombay Presidencies (and perhaps elsewhere also) which fell due at this period and which fully took into account at first the immediately anticipated, and later on the current, rise in the market value of all kinds of agricultural produce.

(2) The considerable expansion in the export of food grains from India due to the opening up of interior tracts to railway communication and the strides taken by India towards participation in international commerce.

(3) The displacement of food crops by the more remunerative non-food crops such as cotton, etc., in considerable areas of cultivated land and

(4) The enormous growth of population during the period in question compared with which the increase in the production of food crops, whether by intensive cultivation of the area already brought under cultivation or by any considerable addition to that area, can only be regarded as insignificant.

In 1893, the Government of India had before them the problem of a fall in the exchange value of the rupee. No doubt they solved that problem for themselves but with what ultimate effect we have already seen above. The exchange problem has gone but only giving place to the problem of high prices. The former problem was one which affected largely the Government of India and the Local Government but to a limited extent. The latter problem equally affects both, and there is now a division of labour so to speak in the bearing of the burden. In securing a fairly fixed and as high a gold value as possible for the rupee, the members of the services recruited in Europe had thought that their anxiety and trouble would be laid at rest once for all, but their belief has been rudely shaken. The exchange is more or less fixed at a fairly high rate and there is no fear of a big slice of the salary being taken up by home remittances, but on the other hand the price of every article of food has risen in India, and the price of domestic (equally with other) labour has also gone up proportionately, so that the anxiety now is how to meet the increasing rate of expenditure in India. Indeed this anxiety gave rise to so much clamour that a Public Services Commission has had to be appointed to consider *inter alia* the question of the justice of the claims for higher rates of pay advanced by the European services.

The loss resulting from a fall in the exchange value of the rupee affected the Europeans only. But the economic strain of high prices was not confined to that community. It had its full effect upon Indians also and with dire results in some cases. The distress which the poor and middle classes felt owing to the more or less permanent semi-famine conditions prevailing in the land, although it could not be fully accounted for by them, made them feel that there was something wrong somewhere for which, in accordance with the immemorial habit of thought of the country, the Government was held responsible as usual. The consequent economic discontent in the land gave the opportunity to that very small section of the people which as recent events tend to show, appears to be permanently hostile to all foreign, and thus also to British rule in India to extend its mischievious influence. We think we are not overstating the case when we say that the seditious movement in the Bombay Presidency at any rate which culminated in the

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murder of Mr. A. M. T. Jackson could be directly traced to this economic content more especially among poorly paid vernacular masters, clerks, and oth receiving a fixed salary which was not raised in the earlier years with the ris prices. This view is corroborated by the fact that in the last few years large a of money have been devoted by the Local Government to the improvement salaries of their subordinate servants. It is believed that in the quinquenn 1909-1913 as much as Rs. 6 to Rs. 8 lakhs recurring has been expended on the crease of the pay of vernacular masters alone. There appears to have also a general rise of salaries in the case of the lower as well as the upper subordi staff in many departments of the Local Government and the seditious moven in that Presidency has accordingly had no progress in recent years and appe to be now extinct.

We have now briefly referred to some of the direct as well as the remote ef of the currency legislation of 1893. In the course of our remarks we have also i cated what appears to us to be the great defect of that otherwise well-conceived p of legislation—a defect which betrays the deplorable ignorance of the legislato regard to the incorrigible habits of the people of this country. We now proceed the first place to set-forth clearly the peculiar circumstances which should alw be borne in mind by every currency legislator in this country, and secondly propose to suggest certain measures which, in our opinion, should be adopted the near future if the currency of the country is to be placed on a firm and en ing basis once for all. The special circumstances we refer to are the following:—

(*a*) It is believed that the ignorance prevailing in several sections of rural population in the backward tracts of this country is so great that it is alm impossible to convince them of the folly of melting down rupees for the purpos making ornaments and of the loss they bring upon themselves thereby under present system of a token currency. Some of our readers may perhaps incredulous regarding this circumstance. But its existence is to a certain ext borne out by the fact that vast amounts * of new rupees have been turned yearly from the mints since one or two years after their closure to unrestric public coinage—amounts which could hardly be accounted for by any suppo expansion either in the issue of new rupees in the place of old ones melted down the mint or in the volume of the currency circulation of the country owing to t growth of trade, but can be explained only by the inevitable conclusion that a lar portion of the yearly issue of coin goes into the melting pot to be converted in ornaments. On the other hand, we must also remember that during some of the years the Secretary of State's drawings † on the Indian treasuries have been of all proportion to his requirements for meeting the home charges, the exce whether drawn from the Gold Standard Reserve, or the Paper Currency Reser or from the Treasury Balances, being apparently invested in gilt edged securitie in London for the purpose of assisting trade and of earning interest at the same time.

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* *The figures of coinage* (*in thousands of rupees and correct to the nearest thou sand*) *are as follow:—*

1895-6	... 1,04,52	... 1900-1	... 17,26,49	... 1905-6	... 20,00,1
1896-7	... 1,96,56	... 1903-2	... 5,13,48	... 1906-7	... 26,08,4
1897-8	... 98,57	... 1902-3	... 11,38,95	... 1907-8	... 18,11,7
1898-9	... 69,84	... 1903-4	... 16,53,12	... 1908-9	... 2,85,9
1899-1900	... 2,22,60	... 1904-5	... 11,37,04	...	*etc.*

(vide *Statistics of British India*).

† *The figures of the Secretary of State's drawings for a few of these years* (*in thousands of pounds sterling and correct to the nearest thousand*) *are as follow:—*

	Total amount of bills drawn on India.	Bills drawn on the Gold Standard Reserve.	Bills drawn on the Paper Currency Reserve
1901-2 ...	18,539	... 1,939	... *Nil.*
1903-4 ...	23,859	... 2,200	... *Nil.*
1904-5 ...	24,426	... 700	... *Nil.*
1905-6 ...	31,567	... 3,543	... 1,333
1906-7 ...	33,432	... *Nil.*	... *Nil.*
1909-10 ...	27,417	... 8,090	... 1,000

The ordinary net Home charges in the above years were as follow:—

1901-2	... 16,877	... 1904-5	... 18,828	... 1906-7	... 18,38
1903-4	... 17,400	... 1904-6	... 17,666	... 1909-10	... 18,42

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(*b*) Convention and custom, coupled with the unsettled state of the country for several centuries under previous Governments, have had the effect of creating in the vast majority of Indians the habit of keeping their savings in the form of gold and silver ornaments, a habit of which they cannot be easily weaned even after half a century of settled British Government and dissemination of western culture and thought. If, therefore, by any manipulations in the currency of the country the price of gold or silver bullion is artificially lowered, the value of the accumulated savings of the people would be proportionately depreciated.

(*c*) While the revenues of India are collected in rupees a considerable portion of the expenditure, *viz.*, the home charges, has to be defrayed in pounds sterling.

(*d*) The superior services of India being very largely recruited for from England, their members, who have to make periodical remittances to England *in gold* on account of their families while their salaries are fixed and paid *in silver* in this country, naturally desire that the rate of exchange between gold and silver in this country should be fixed and unalterable and should be as favourable to them as possible.

From (*a*) and (*b*) it follows that the price of silver bullion in India should be very nearly but not quite equal to its token value when converted into coin. We say 'very nearly' advisedly, for we must always hope that at some time in the future, though perhaps a distant future, the people in the rural parts of this country should be able to realise the undesirability of melting down coins for the purpose of making ornaments, and this can be done effectively, side by side with the extension of education, only by inflicting an appreciable loss on them if they continue to persist in their immemorial habit. The intrinsic value of the rupee should therefore be slightly less than its token value, say Rs. 0-15-6. As the token value of the rupee in respect to gold and silver bullion has been largely appreciated by the currency legislation of 1893, and as it is not only almost impossible (without a tremendous financial disturbance) but also undesirable to recede from this step, it follows that an import duty on all silver brought into India (and if necessary a corresponding excise duty on Indian silver) should be imposed, it being so regulated as to keep the intrinsic value of the rupee at an average of Rs. 0-15-6 as suggested above. The rate of the duty will perhaps vary from time to time according as the price of silver in the market rises or falls. But it could be fixed by the Government of India every year at the time their budget is prepared and should not be altered in the course of the year except for special reason such as the sudden rise or fall in the silver market. There should be no embargo on the importation of gold, which should be freely admitted into India.

With regard to (*c*) and (*d*), it may be observed that the present elaborate arrangements by which the home charges are met and the rate of exchange is maintained are eminently unsatisfactory. Under the present system, if in any year a gold loan were raised on behalf of India in England, it would be available for meeting part of the home charges, and the Secretary of State's Council bills on India would be reduced proportionately in amount with the result, that other things being equal the exchange value of the rupee would rise and the English purchasers of Indian produce would suffer a considerable loss, which would certainly act as a set-back on the growth of the trade between England and India. On the other hand, if in any year there were a widespread failure of rains and consequently a poor outturn of crops in this country, the export trade would fall with the result that the balance of trade in favour of India would be considerably reduced or may even entirely vanish. The effect of this would of course be to compel the Secretary State to sell his bills

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at a discount, and there would be a considerable loss at the expense of the Indi revenues. (We believe that some such circumstance coupled with the Americ bank failures was the cause of the sudden fall in the exchange value of the rup in 1907-08).

If, on the other hand, the Secretary of State were required to place the Coun bills on the London market merely to support the exchange and far beyond h normal requirements or in order to prevent the export of gold to India as desir by a certain class of London financiers, the result would be to unnecessarily increa the balances at the Home Treasury and to deplete the treasury balances in th country. As the Government in India are, however, required to maintain minimum treasury balance, a possible, nay even probable, consequence would be th a fresh coinage will have to be resorted to for the purpose of discharging these bil and there would ensue an altogether uncalled for inflation of the currency th effects of which would be very likely detrimental to the interests of India, if the be any truth in the quantity theory of money propounded by the classic economis For these reasons it is very desirable that the current system of meeting the hom charges and maintaining the rate of exchange should be replaced by a less oscillato system in which all people, more especially English and Indian merchants connecte with the export and import trade both here as well as in England, could place im plicit faith in view of its permanent character and freedom from liability to an fluctuations whatsoever. Such a system can only be introduced by making th English sovereign the sole legal tender in India for large payments at the fixe value of Rs. 15. We are aware that there are many people who strongly object t the introduction of a gold currency. One section of them contend that India is too poor a country to need the use of gold in its daily transactions. To these we reply that poor people need not be affected at all by the introduction of a gold currency as silver can still be the legal tender side by side with gold up to a high amount, Rs. say 150 or even Rs. 300. Another section of the objectors point out that the introduction of the sovereign would affect the circulation of currency notes. We do not think that the reduction in this respect would be very large, and if it were it would undoubtedly be counterbalanced by the proposed circulation of gold notes referred to below. The most potent objections advanced against the introduction of a gold currency are, however, (1) that an enormous amount of gold would be required for the inception of the scheme in such a large country as India and (2) that the quantity of silver displaced by the new currency which would be thrown on the market would be very large and would inevitably depreciate the value of that metal still further. In considering these objections it should be borne in mind that the major portion of the current silver coin need not be displaced all at once. In fact, in the initial stages of the indroduction of the gold currency, the rupee may continue to be legal tender concurrently with the sovereign up to a large amount, say Rs. 3,000 or even larger if necessary. Provision may also be made for the discharge in either gold or silver at the option of the debtor of all obligations contracted in silver either before the introduction of the new currency or even afterwards in the initial stages of that measure. It should not also be forgotten that India has normally a large balance of trade in her favour which would be discharged more and more by the transmission of gold in view not only of the opening of the mints for the unrestricted coinage of gold but also of the heavy import duty propsed on silver, and the closure of the mints to private coinage of rupees. A large portion of this will, it is true, be absorbed in meeting the Secretary of State's bill for home charges which will of course be drawn in gold after the introduction of a gold currency, but even after making allowance for this, there will still be a considerable balance

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at India's credit, which will be available for the purposes of internal circulation in India. If this amount be actually found to be insufficient, then of course the large land owners, viz., the Zamindars of Bengal, the Taluqdars of the United and Central Provinces, the Sirdars of the Punjab and of Gujrat and Deccan in the Bombay Presidency, and the Zamindars and Mirasidars of some parts of the Madras Presidency, who, on account of the large amounts of assessment that they have to pay, will have to make such payments in gold, may have to unlock some of their gold hoardings. This cannot at all be an undesirable contingency as these aristocrats receive (at the expense of the general tax-payer of course) very favourable treatment at the hands of Government in the form of a permanent assessment which is very much less than that levied in the *ryotwari* tracts. Moreover, they will not be real losers at all, if they rise equal to the occasion and invest their savings in business concerns instead of continuing to hoard them, which, if persisted in, will of course have to be done perhaps mainly in silver for some time till India has absorbed a sufficient amount of gold for the purpose of currency. We presume however, that the above contingency will be very remote if gold notes are introduced. These may be of the value of £5 (Rs. 75) £10 (Rs. 150), £20 (Rs. 300) £50 (Rs. 750), £100 (Rs. 1,500) £500 (Rs. 7,500) and £1,000 (Rs. 15,000). The introduction of these notes may, no doubt, effect materially the circulation of rupee notes, which should then have apparently to be issued up to Rs. 100 only, but we presume that the total note circulation need not be affected at all. On the other hand, it may very considerably increase, thus reducing the amount of gold coinage required for circulation in the country.

In concluding, we may be permitted to state that the more thought one gives to the matter dispassionately and without taking sides in this currency controversy, one is forced to admit that the introduction of the sovereign, the unlimited legal tender of the country with or through which we have to conduct by far the largest transactions comprising India's foreign trade, as also the coin in which we are bound to discharge the home charges—as the sole legal tender for large payments in India is the only solution of the currency problem of this country. Incidentally, the introduction of the sovereign will once for all rest from the Indian bureaucracy the power of appreciating or depreciating the value of the chief current coin according to its whims, fads, or conveniences, for if there were any attempt to meddle with the sovereign in the same way as was done in the case of the rupee, the Indian bureaucracy would bring upon its head all the dreadful wrath of an irate Britain.

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State Aid To Indian Industries.

By Mr. VITHALDAS K. BHUTA.

THE war has brought out many questions of the widest import to India, one of the most important being, how far State aid can be rendered to encourage Indian industries. It has come to pass, surprizing though it would have appeared only a few months ago, that German and Austrian goods are cut off, as if by a magic wand, from the markets of India. Almost the whole of Europe is making tremendous efforts to crush for ever German militarism. But more dreadful than this hated militarism we feel to-day the effects of German commercialism. No department or branch of commerce or industry is left untouched by the resourceful German. India has been one of the chief centres for fighting the battles of European commercialism. Every class of trader—be he German, Austrian, Swedish, Norwegian, Russian, French, Italian, or British—one and all had a field for extending his commerce in Indian markets, hardly allowing any ground to stand upon to the children of the soil. Not only that, but the foreigners now called 'enemy aliens,' were sometimes offered certain advantages by which they could further their interests to the detriment of Indian home manufactures.

The Swadeshi movement, was certainly calculated to further the interests of the Indian industries. India wanted to increase the consumption of her home-made goods, and she had every right to do that. But by some ill-fated idea of the European goods being ousted from the Indian markets, the cry for Swadeshism was discouraged as savouring of discontent and sedition and every foreigner, including the now-much-hated German and Austrian pushed his goods in India, crushing and paralysing Indian home industries in their very infancy. We are glad to find that the policy of the Government is now likely to undergo a change for the better. I shall therefore invite attention to some of our industries that can be easily developed.

Foreign sugar, not being had in sufficient quantity, we must manufacture the same in India. The attention of the Government is drawn, as we hear from a recent telegram, to the manufacture of sugar from Indian date-trees, which lie unused in many parts of India. Take the case of the rubber industry. India is a tropical country, it can grow as much rubber as it can possibly use, if Government

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gives the necessary help and guidance to the would-be pioneers of this new industry. Take the case of the match manufacturing industry. The match-boxes that we used to buy from Sweden and Austria, are now scarce in the Indian markets. We use Japanese match-boxes instead. But why not manufacture the same in India? We have got capital, we have got cheap labour, but where is the skill, the guiding hand, that can turn the raw-material into finished manufacture? We look to the Government, and surely much can be done by wise guidance and help from some of the British technological experts, that can be supplied by the Government, to the intending Indian manufacturers. The advantages due to the successful industries, consist in checking the flow of wealth from India and at the same time giving employment to thousands of Indians, who fail to get a foot-hold even in the British colonies.

That India is a very backward country in manufactures, is a fact acknowledged on all hands. India paid last year, for cigar and manufactures from tobacco 75¼ lacs of rupees, getting only 32 lacs for the raw tobacco exported to foreign countries. Wool was exported to the value of 2·75 crores of rupees, while we had to import four crores of rupees worth of woollen manufactures. We exported cotton to the extent of forty-one crores of rupees, and we had to import sixty-seven crores of rupees worth of cotton manufactures from foreign countries. These figures, taken from official reports, prove beyond doubt that India has to pay a very heavy price to the foreign manufacturers, on account of her sheer inability to manufacture the goods from her own raw materials at least to the extent of her own needs. Why not Government help India to lift up her head above water, at least at the time of such national crisis? I am not one of those pessimists, who see nothing possible for India, who say that India's poor millions can be cheaply clothed, by the foreign manufactures only. Indian cotton has practically no market during the present war at least for sometime to come and the prices have gone down heavily. But why depend upon foreign markets for our raw materials? The reason is not far to seek. We have not the ability, and the scientific knowledge to provide our millions, with the goods that they would like to buy, as cheaply as the foreigner is able to supply. But then, is the Government absolutely unable to do something to help India in this most important matter? I do not think so; there are ways in which the Government can lend a helping hand to the infant industries of India, the present time being the most favourable to take a bold step in the right direction.

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India, along with other parts of the British Empire, is not fr from the effects of German commercialism, as will be seen from t following figures—giving some of the most important items Germany's export trade with India in 1912-13.

Metals	17,95,0
Woollen goods	6,33,0
Dyeing and tanning materials	6,80,0
Machinery and mill work	1,98,0
Cotton manufactures	6,74,0
Glass and Glassware	1,72,0
Liquors	1,53,0
Millinery etc.	1,46,0
Oils	1,86,0
Paper and pasteboard	1,64,0
Silk manufactures	1,17,0
Other exports	15,55,0
Total £.	69,00,0

The above figures of German trade with India prove that if there is any country in the civilized world at least, which is very far behind in the world's race for commerce, that it is India. If there is any time in the history of the Swadeshi Movement, when that movement has a chance of Government favour, that time certainly is the present.

The figures, that I give below will, it is hoped, give a realistic idea of India's place in commerce, in comparison with some of the advanced nations of the world.

Commerce per head of the population.

	In 1900. Rs. a. p.	In 1913. Rs. a. p.
India ..	... 6 4 0	... 13 3 0
Britain ...	... 273 12 0	... 386 2 0
France ...	... 135 14 0	.. 232 3 0
Germany	... 135 12 0	... 230 11 0
United States	... 40 6 0	... 136 3 0
Japan ..	.. 17 7 0	... 39 7 0

It is plain as daylight that India comes last in the world's trade. It is also a patent fact, requiring little proof, that India exports vast quantities of raw materials to foreign countries, and buys again

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the finished goods, which are made from the very same raw materials paying many times over the price of the raw material, which the foreign manufacturer offered her. Why not turn our Indian raw materials into the finished goods, that we have to import from other countries, that is the question. Indian science and technology have not advanced far enough, to all intents and purposes, beyond book-learning. We want scientific skill, business enterprize, organization and capital, to push forward Indian manufactures on such a scale, that they can successfully compete with foreign goods at least in the Indian markets, and not keep the people dependent on cheap German goods. Government aid and guidance combined with specialized knowledge and private enterprize, can do much to push forward Indian industries and commerce. Our great enemy the Germans received one hundred and forty-three crores of rupees for their exports to the British Empire in 1912. Surely some part of this drain might be prevented by successful Indian enterprise if only the Government will properly direct the energies of our people.

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"Just for a Scrap of Paper." *

BY Dr. E. J. DILLON.

JUST for a word—neutrality, a word which in war-time had so often b... disregarded—"just for a scrap of paper Great Britain was going to ... war." Such was the significant comment of the German Chancellor on Gr... Britain's determination to uphold the neutrality of Belgium. A scra... paper! This phrase, applied to a binding treaty, is destined to stick l... a Nessus' shirt to the memory of its author, his imperial inspirer, and t... country until such time as the militarism which originated it has been co... med without residue. It is a Satanic sneer hurled with fell purpose in... world of civilized human beings. No such powerful dissolvent of organi... society has been devised since men first began to aggregate. The pri... source of the inner cohesive force which holds the elements of society toge... is faith in the plighted word. Destroy that and you have withdrawn ... cement from the structure, which will forthwith crumble away. But ... prospect does not dismay the Prussian. He is ready to face and adjust i... his needs. He would substitute for this inner cohesion the outer pressure ... militarism, which like the hoops of a barrel, press together the staves. Br... force in the form of jackboot tyranny, then, is the amended formula of so... life which is to be forced upon Europe and the world. Such, in brief, is ... new social gospel of the Hohenzollerns, the last word of Teutonic culture.

This revolutionary doctrine, applied thus simply and undisguisedly ... what normal peoples deem the sacredness of treaties, has awakened dorma... British emotion to self-consciousness and let loose a storm of indignation he... It startled the quietism of the masses and their self-complacent leaders, wh... comforting practice was to refuse to think evil of the Germans, however ov... whelming the evidence. The windy folly of these *advocati diaboli*, fr... whom the bulk of the British nation derived their misconceptions of the Ge... man Empire, worked evils of which we have as yet witnessed only the begi... ning. Those who, like myself, know the country, its institutions, its lang... age, literature, social life, and national strivings and who continually warn... their countrymen of what was coming, were put out of court as croaking pr... phets of the evil which we ourselves were charged with stirring up.

It is now clear to the dullest apprehension that the most dism... of those forecasts, the most sinister of those predictions, were terribly ... real, while the comforting assurances of the ever ready publicists and ... politicians, who knew Germany only from books of travel, holiday ... excursions, or the after-dinner eloquence of members of Anglo-German ... Leagues, were but dangerous mirages which lulled the nation's misgivings ...

* Being the Introduction to the author's work — *A Scrap of Paper* in the "Da... Telegraph War Books" series (Hodder and Stoughton, London) 1914.

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to slumber. And now the masses have been urgently awakened. The simple declaration of a German statesman of repute, and a man, too, of the highest honesty, as this term is understood in his own country, that the most solemn treaty, ratified and relied upon as stronger than fortresses bristling with cannon, is but a scrap of paper, unworthy the notice of an enterprising nation, suddenly drew into the light of Western civilization the new and subversive body of doctrine which the Teutons of Europe had for a generation been conspiring to establish, and would have succeeded in establishing were it not for a single hitch in the execution of their programme. If the combined efforts of peace-loving France, Russia, Great Britain, and Italy had moved the Tsar's Government to stay its hand and allow Servia to be mutilated, and the Bucharest Treaty to be flung aside as a worthless scrap of paper, or if Austria had been permitted to listen to M. Sazonoff's request and reduce her demands within the compass of the possible, the realization of the Teutonic plot against non-German Europe would have been begun later on, under much more favourable auspices, and probably worked out to a successful issue. That plot belongs to a category of crimes against the human race which can hardly be more effectively attacked than by plainly stating its objects and the means relied upon to attain them.

The objects of Prussia's ambition—an ambition shared by every anaemic bespectacled clerk and able-bodied tram-conductor in the Fatherland—are "cultural," and the means of achieving them are heavy guns, quick-firers and millions of ruthless warriors. Real German culture in all its manifestations—scientific, artistic, philosophical, musical, commercial and military, accepts and champions the new principle and the fresh ideas which are to regenerate the effete social organisms of to-day. According to the theory underlying this grandiose national enterprise, the forces of Christianity are spent. New ichor for the dry veins of decrepit Europe is stored up in German philosophy and poetry. Mediæval art has exhausted the traditional forms but Teutonism is ready to furnish it with new ones. Music is almost a creation of German genius. Commerce was stagnating in the ruts of old-world use and wont until German enterprise created new markets for it, and infused a new spirit into its trading community. Applied science owes more to German research and ingenuity than to the efforts of all the world besides. And the race thus highly gifted is deserving of a field worthy of its world-regenerating labours. At present it is cooped up in Central Europe with an absurdly small coast-line. Its surplus population has, for lack of colonies, to be dumped down on foreign shores, where it is lost for ever to the Fatherland. For this degrading position, which can no longer be tolerated, there is but one remedy: expansion. But to be effectual it must be expansion combined with Germanization. And the only means of accomplishing this end is for Germany to hack her way through the decrepit ethnic masses that obstruct her path and to impose her higher civilization on the natives. Poland was the first vile body on which this experiment was tried, and it has been found, and authoritatively announced, that the Slavs are but

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ethnic manure, useful to fertilize the seed-fields of Teutonic culture, but good for little else. The Latin races, too, are degenerates who live on memories and thrive on tolerance. Beef-eating Britons are the incarnation of base hypocrisy and crass self-indulgence, and their Empire, like a hollow tree, still stands only because no storm has yet assailed it. To set youthful, healthy, idealistic Germany in the high places now occupied by those inert masses that once were progressive nations is but to adjust obsolete conditions to the pressing requirements of the present time—to execute the wise decrees of a just God. And in order to bring this task to a satisfactory issue, militarism must reign as the paramount power before culture can ascend the throne. Militarism is a necessity, and unreasoning obedience the condition of its success.

It is easy to think scorn of these arrogant pretensions and to turn away from them to what may seem more urgent and more profitable occupations. And hitherto this has been the attitude towards them of the advanced wing of British progressists, who imitated the Germans in this—that they judged of others' motives by their own. But the danger cannot be exorcized by contempt or indifference. The forces at the command of the Teuton are stupendous. His army is a numerous, homogeneous, and self-sacrificing nation. His weapons are the most deadly that applied science could invent and the most practised skill could fashion. And these weapons are handled not by amateur or unwilling soldiers, but by fanatics as frenzied as the Moslems, who behold paradise and its houris athwart the grey smoke of the battlefield. For Teutonism is not merely a political system, it is also a religious cult, and its symbol of faith is Deutschland über Alles. Germany above everything, including human and divine laws.

One of the dogmas of this cult resembles that of the invisible Church, and lays it down that the members of this chosen race are far more numerous in the present, as indeed they also were in the past, than the untutored mind is apt to imagine. The greatest artists of mediæval Italy, whom an ignorant world regards as Italian, nay Christ himself, were Germans whose nationality has only just been discovered. That the Dutch, the Swiss, the Belgians, the Swedes and Norwegians, and the recalcitrant British are all sheep strayed from the Teutonic flock, and destined to be brought back by the collies of militarism, is a self-evident axiom. This process of recovery had already begun and was making visible progress. Antwerp was already practically Germanized, and Professor Delbrück, in his reply to one of my articles on German expansion, described it as practically a German port. The elections to the municipality in that flourishing Belgian town were run by the German wealthy residents there. The lace manufactories of Belgium were wholly in German hands. So, too, was the trade in furs. A few years more of peaceful interpenetration would have seen Holland and Belgium linked by a postal and, perhaps, a Customs union with the German Empire.

In this new faith ethics play no part. The furtherance of the German cause takes precedence of every law, divine and human. It is the one rule of

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right living. Whatever is done for Germany or for the German army abroad or at home, be it a misdemeanour or a crime in the eyes of other peoples, is well done and meritorious. A young midshipman, going home at night in a state of semi-intoxication, slays a civilian because he imagines—and, as it turns out, mistakenly imagines—that he has been slighted, and feels bound in duty to vindicate the honour of the Kaiser's navy. He is applauded, not punished. Soldiers sabre laughing civilians in the street for the honour of the Kaiser's uniform, and in lieu of chastisement they receive public approbation. Abroad, Germans of position—German residents in Antwerp offered a recent example—worm themselves into the confidence of the authorities, learn their secrets, offer them "friendly" advice, and secretly communicate everything of military importance which they discover to their Government, which secretly subsidizes them, and betray the trusting people whose hospitality and friendship they have so long enjoyed. Their conduct is patriotic. The press deliberately concocts news, spreads it throughout the world, systematically poisoning the wells of truth, and then vilifies the base hypocrisy of the British, who contradict it. That is part of the work of furthering the good cause of civilization. Tampering with State documents and forging State papers are recognized expedients which are wholly justified by the German "necessity which knows no law." We have had enlightening examples of them since the war broke out. Prince Bismarck availed himself of this cultural privilege when he altered the Kaiser's despatch in order to precipitate a collision with France. And the verdict of the nation was "Well done, thou good and faithful servant, who hast made such patriotic use of the maxim that the end, when it is Germany's cause, justifies the means and hallows the act." Since his day the practice has been reduced to a system.

With such principles illustrated by such examples, how could the present Imperial Chancellor regard a mere parchment treaty that lay across the road of his country's army other than as a mere scrap of paper?

That was a logical corollary of the root-principle of Pan-Germanism. Germany's necessity, of which her own Kaiser, statesmen, diplomatists, and generals are the best judges, knows no law. Every treaty, every obligation, every duty has to vanish before it: the Treaty of Bucharest, establishing equilibrium in the Balkans, as well as the Treaty of 1839, safeguarding the neutrality of Belgium. Hence nobody conversant with the nature, growth, and spread of this new militant race-worship was in the least surprised at the Chancellor's contempt for the scrap of paper and for the simple-minded statesmen who proclaimed its binding force. I certainly was not. Experience had familiarized me with these German doctrines and practices; and although my experience was more constant and striking than that of our public men who had spent most of their lives in Great Britain, they, too, had had tokens enough of the new ethics which Prussia had imported into her international policy to put them on their guard against what was coming. But nobody is so blind as he who will not see.

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Pan-Germanism, then, is become a racial religion, and to historical and other sciences has been confided the task of demonstrating its truth. But if curiosity prompts us to inquire to what race its military apostles, the Prussians, belong, and to interrogate history and philology on the subject, we find that they are not Germans at all. This fact appears to have escaped notice here. The Prussians are members of a race which in the ethnic groups of European Aryans occupy a place midway between the Slavs and the Teutons. Their next-of-kin are the Lithuanians and the Letts. The characteristic traits of the old Prussians, the surviving fragments of whose language I was once obliged to study, are brutal arrogance towards those under them, and cringing servility towards their superiors. One has but to turn to the political history of the race to gather abundant illustrations of these distinctive marks. To the submissiveness of the masses is to be attributed the ease with which the leaders of the nation drilled it into a vast fighting machine, whose members often and suddenly changed sides without murmur or criticism at the bidding of their chief. And it was with this redoubtable weapon that the Hohenzollern dynasty, which itself is German, won for the State over which it presided territory and renown. This done, and done thoroughly, it was Prussia who experimented upon all Germany in the way in which the Hohenzollerns had experimented on Prussia; and being supported by the literary, artistic, and scientific elements of the German people, succeeded thus far, and might have ended by realizing their ambitious dream, had it not been for the interposition of circumstance which misled them in their choice of opportunity.

Thus latter-day Germany furnishes a remarkable instance of the remoulding of a whole nation by a dynasty. For the people has, in truth, in some essential respects, been born anew. The centre of its ethico-spiritual system has been shifted, and if it had a chance of gaining the upperhand Europe would be confronted with the most appalling danger that ever yet threatened. Morality, once cultivated by Germans with religious fervour, has become the handmaid of politics, truth is subservient to expediency, honour the menial of the regiment. Between the present and the past yawns an abyss. The country of Leibnitz, of Kant, of Herder, and of Goethe was marked off by fundamental differences from the Germany of to-day. The nation's ideas have undergone since then an amazing transformation, which is only now unfolding itself in some of its concrete manifestations to the gaze of the easy-going politicians of this country. So, too, have the ethical principles by which the means of pursuing the ideals were formerly sifted and chosen. The place once occupied by a spiritual force, by the conscience of the nation and the individual, is now usurped by a tyrannical system devised by a military caste for a countless army. And this system has been idealized and popularized by visionaries and poets, professors, and even ministers of religion whose spiritual nature has been warped from childhood. To-day there is no counter-force in the land. Jesuitism, as the most virulent Calvinists depict it at its worst, was a salutary influence when compared with this monstrous product of

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savagery, attired in military uniform and the wrappages of civilization, and enlisted in the service of rank immorality.

What could afford our normally constituted people a clearer insight into the warped moral sense of the Prussianized German people than the remarkable appeal recently made by the "salt of the Fatherland," German theologians and clergymen, to "Evangelical Christians abroad," setting forth the true causes of the present iniquitous war? These men of God preface their fervent appeal by announcing to Evangelical Christians the lamentable fact that "a systematic network of lies, controlling the international telegraph service, is endeavouring in other lands to cast upon our people and its Government the guilt for the outbreak of this war, and has dared to dispute the inner right of us and our Emperor *to invoke the assistance of God.* Her ideal was peaceful work. She had contributed a worthy share to the cultural wealth of the modern world. She has not dreamed of depriving others of light and air. She desired to thrust no one from his place. In friendly competition with other peoples she has developed the gifts which God had given her. Her industry brought her rich fruit. She won also a modest share in the task of colonization in the primitive world, and was exerting herself to offer her contribution to the remoulding of Eastern Asia. She has left no one, who is willing to see the truth, in doubt as to her peaceful disposition. *Only under the compulsion to repel a wanton attack* has she now drawn the sword."

These heralds of peace and Christian love appear to have been so immersed in their heavenly mission that they have not had time to peruse such unevangelical works as the writings of Treitschke, Clausewitz, Maurenbrecher, Nietzsche, Delbrück, Rohrbach, Schmoller, Bernhardi. And yet these are the evangelists of the present generation of Germans. Whether the innocence of the dove or the wisdom of the serpent is answerable for this failure of the Evangelical Germans to face the facts is immaterial. The main point is that first the German professors published their justification of this revolting crime against humanity; then came the anathema hurled against the allies by German authors who pledged themselves never again to translate into the language of God's chosen people the works of any French, English, or Russian man of letters; these were succeeded by the Socialists, who readily discovered chapter and verse in the Gospel of Mark for the catastrophic action of the Government they were wont to curse, and exhorted their Italian comrades to espouse the Kaiser's cause against the allies; and now the rear of this solemn procession of the nation's teachers is brought up by their spiritual guides and pastors, who publicly proclaim that their Divine Master may fully be implored to help his German worshippers to slay so many Russians, British, and French Christians that they may bring this war to an end by dictating the terms of peace, and firmly establishing the reign of militarism in Europe. That is the only meaning of the summary condemnation of those who have "dared to dispute the inner right of us and our Emperor to invoke the assistance of God."

If this be Evangelical Christianity, as taught in latter-day Germany, many Christians throughout the world, even among those who have scant

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sympathy with Rome, will turn with a feeling of relief to the decree of the Pope enjoining prayers for the soldiers who are heroically risking their lives in the field, but forbidding the faithful to dictate to the Almighty the side to which he shall accord the final victory.

As historians, this body of divines have one eye bandaged, and with the other only the trumped-up case for their own Kaiser and countrymen. They write :

"As our Government was exerting itself to localize the justifiable vengeance for an abominable royal murder, and to avoid the outbreak of war between neighbouring Great Powers, one of them, whilst invoking the mediation of our Emperor, proceeded (in spite of its pledged word) to threaten our frontiers, and compelled us to protect our land from being ravaged by Asiatic barbarism. To our adversaries were joined also by those who by blood and history and faith are our brothers, with whom we felt ourselves in the common world-task more closely bound than with almost any nation. Over against a world in arms we recognize clearly that we have to defend our existence, our individuality, our culture, and our honour."

From the theological standpoint, then, Germany is engaged in a purely defensive war against nations guilty of breaking their pledged word, and of wantonly attacking the peace-loving Teutons.

Nobody can read without a grim smile this misleading exposé which ignores the Austrian ultimatum to Servia, with its forty-eight hours' term for an answer; the exasperating demands which were drafted, not for the purpose of being accepted by the Belgrade Government, but with the admitted object of provoking a refusal; the fervent insistence with which the British Foreign Minister besought the German Government to obtain an extension of the time from their Austrian ally; the mockery of a pretence at mediation made by the Kaiser and his Chancellor, and their refusal to fall in with Sir Edward Grey's proposal to summon a conference and secure full satisfaction and effectual guarantees for Austria; and the German ultimatum presented to Russia and to France at the very moment when the Vienna Government had "finally yielded" to Russia's demands and "had good hopes of a peaceful issue."* Those were essential factors in the origins of the war. Yet of these data the spiritual shepherds of the German people have nothing to say. They pass them over in silence. For they are labouring to establish in the minds of Evangelical Christians abroad their "inner right" to invoke the assistance of God for the Kaiser, who patronizes Him. This unctuous blending of Teutonic religion with the apology of systematic inhumanity reminds one of an attempt to improve the abominable smell of assafœtida with a sprinkling of eau-de-Cologne.

These comments are nowise intended as a reproach to the theologians and pastors who have set their names to this appeal. Personally, I venture to think that they have acted most conscientiously in the matter, just as did Von

* Cf Sir M. de Bunsen's supplementary despatch.

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Treitschke, Bernhardi, and their colleagues and their followers. The only point that I would like to make clear is that they have a warped ethical sense —what the schoolmen were wont to term "a false conscience." And the greater the scrupulosity with which they act in accordance with its promptings, the more cheerfully and abominably do they sin against the conscience of the human race.

The simplicity and unction with which these men come forward to vindicate their "inner right" to pray God to help their Kaiser to victory over pacific peoples, the calm matter-of-fact way in which they accuse the Belgians of revolting barbarities—for that is one of their main contentions—and justify the Kaiser's lordly contempt of the scrap of paper, are of a piece with every manifestation of the political cult which has become one of Germany's holiest possessions. And it is because the British nation as a whole obstinately refused to listen to those who apprised them of this elemental movement, and of the dangers it concealed, that they dispensed with a large land army, slackened the work of shipbuilding, and trusted to a treaty which they are now surprised to see dealt with as a mere scrap of paper.

In like manner the British people at first smiled sceptically at the narratives of Belgians who witnessed and described the killing of unarmed men, women, and children, the finishing of the wounded on the battlefield, the living shields of women and girls with which they protected their soldiers, the taking and shooting of hostages, and other crimes against humanity. After all, it was argued, the Germans are not quite so unlike ourselves as these stories would have us believe. They, too, are men who have left wives, sisters, mothers, and children at home, and the wells of human pity are not dried up within them. They are incapable of such savagery. Those tales evidently belong to the usual class of fiction which sprouts upon all battlefields.

Yet, whatever the truth might be—and since the fiendish passions of the soldiery were let loose against Louvain, Malines and Rheims we know that some of the narratives were based on gruesome facts—the ground at first taken up was untenable. Nobody possessing even a superficial acquaintance with Prussian history had grounds for asserting that the German army was incapable of such diabolical deeds. Its recorded doings in seasons of peace demonstrated its temper. That the officers and the rank and file are obedient to their commanders will not be gainsaid. To their Kaiser they are, if possible still more slavishly submissive. Well, the Kaiser, when his punitive expedition was setting out for China, addressed them thus:

"When you encounter the enemy you will defeat him. *No quarter shall be given, no prisoners shall be taken.* Let all who fall into your hands be at your mercy. Just as the Huns a thousand years ago, under the leadership of Etzel (Attila), gained a reputation in virtue of which they still live in historical tradition, so may the name of Germany become known in such a manner in China that no Chinaman will ever again even dare to look askance at a German."

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The monarch who gave utterance to those winged words was not conscious of saying aught that might shock or surprise his people. His false conscience felt no qualms. The principle underlying this behest was the foundation stone of Prussian culture. And the Kaiser's wish is now realized. The name of Germany, whose love of wanton destruction, delight in human torture, and breach of every principle of manly and soldierly honour are now become proverbial, will henceforward be bracketed in history together with that of the Huns.

How British people who read and stigmatized these barbarous behests emphatically issued by the supreme ruler of the German nation and the supreme head of the German Church, should have held him who uttered or the troops that executed them incapable of the crimes laid to their charge in Belgium is a mystery. Terrorism in occupied countries has always been part of the Prussian method of waging war. It is such an excellent substitute in numbers! The examples of it given in the years 1814 and 1815 are still remembered. Since then it has been intensified. During the Boxer movement in China I witnessed illustrations of it which burned themselves into my memory. The tamest of all was when the German troops arrived in Tientsin. The nights were cool just then, and a knot of soldiers were dismayed at the prospect of spending a night without blankets. I happened to know where there was an untenanted house with a supply of blankets, and out of sheer kindness I took them to it. With a smile of gratitude the officer in command set the blankets on one side. Every portable article of value was next seized and appropriated. And then the soldiers took to smashing vases, statues, mirrors, the piano, and other articles of furniture. They laughed at my remonstrances, and reminded me of the Kaiser's orders. All at once they abandoned the spoil, and rushed down to the courtyard to shoot some Chinese who were said to be there. As luck would have it, however, the newcomers were their own comrades, so there were no executions that first evening. But the Kaiser's men made up for it later.

Germany's necessity, as defined by her War-lord or any of her high officials, knows no law. Stipulation and treaties are for non-German States which must be held strictly to their obligations. To Teutons the Treaty of Bucharest and the neutrality of Belgium were meaningless terms. But only to Teutons. The Japanese are to be made to respect the neutrality of China. For the chosen people are a law unto themselves. That is, and has long been the orthodox doctrine of the Pan-German Church. What more natural than its application to the treaty of 1839, which Bismarck confirmed in writing in the year 1870, and which the Kaiser and Herr Yon Bethmann Hollweg, with the hearty approval of the whole articulate German nation, have recently spoken of contemptuously as a scrap of paper? If any doubt could be entertained as to the extent to which this German theory of morality has spread, it will have been dispelled by the body of eminent German theologians who issued their appeal to Evangelical Christians abroad. They have no fears that their eloquent appeal will be treated as a mere scrap of paper. It is the word of their "good old God."

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Indian Orators and Public Speakers: A Study.

BY RAO BAHADUR MADHO RAO KIBE SAHIB, M.A.

THE publication of the Rede lecture, recently delivered at Cambridge by Earl Curzon, himself a speaker of unsurpassed grace and felicity and of exquisite refinement and unusual command of form, on "Modern Parliamentary Eloquence," supplies an instructive model for taking a similar survey of the efforts of the sons of India to express themselves in a foreign tongue.

To take notice of all the eloquent speakers of various types in such a large country as India is perhaps beyond the compass of any single person. But the sessions of the Indian National Congress, and the other gatherings held along with it, or about the time it is in session, give an opportunity for listening to the orations of most of the prominent men of the day. Since the enlargement of the Imperial Legislative Council, conditions, on an extremely small scale like those of the British House of Commons, have been established. Their future is pregnant with possibilities, and even in the present they have begun to give a new turn to the political agitation in the country. The National Congress and the Imperial Legislative Council, which have given an opening for acquiring powers of debate, bring together the eloquence of the country in a great measure and yield opportunities for observation.

Causes which have led to a change of fashion in the manner of speech in England have only to some extent prevailed in India. The vogue of speakers in the eighties of the 19th century, is not of the speakers of the 20th century. The highest standard is lower than what it was but the ordinary standard is higher. "Oratory" wrote Disraeli, "was their (of the speakers of past generations) most efficient mode of communicating thought; it was their substitute for printing." But even now speech has not lost its power. Eloquence means the highest manifestation of the power of speech. An eloquent speaker turns the dull metal into gold by his own genius and individuality. Machiavelli said: "The secret of oratory lies not in saying new things but in saying things with a certain power that moves the hearers." The test of a speaker lies in the effect produced on his audience. "Of the three audiences whom the speaker has to face," says Lord Curzon, "the hearers of the moment, the readers of the morrow and a remote posterity, the first are those in whose hand his game, as an orator, lies." It is only oratory of art and therefore of preparation that has declined. A spontaneous, or even of a simulated spontaneity, manifestation of the gifts of pathos, humour, invective, detailed exposition, etc., carry greater influence than the display of mere art, in which ancient orators indulged.

The productions of the speakers of an older generation such as of Lal Mohun Ghose, P. C. Mazumdar, Kashinath Telang, contain quotations from poetry and also Latin expressions. In the speeches of the representatives of the modern thought, such as Gokhale, B. G. Tilak, M. M. Malaviya, these features are conspicuous by their absence. There is yet a third class consisting of men who have lived and worked with both the generations, mentioned above, *e. g.*, Sir Pheroz Shah Mehta, Surendra Nath Bannerji. These people's earlier addresses contain many excerpts from poets, while the later ones confine to the modern

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standard. Although public speakers who are lawyers, and their number is largest, do possess powers of debate, yet the former circumstances favoured platform orators. Now the expanded legislative councils demand debating abilities. In them Indian speakers are gradually acquiring efficiency, and Gokhale and Malaviya very worthily represent both, *viz.*, platform speaking and debating powers.

Proportionately there is more eloquence in Bengal than in any other part of India. Bengali orators both religious and political, have impressed audiences beyond India. Such names as those of Keshab Chandra Sen, Swami Vivekananda and Lal Mohun Ghose, the last who very narrowly missed the chance of becoming the first Indian member of the British Parliament, at once come to memory. Keshab Chandra Sen, the second founder of the Brahmo Samaj, was an orator of a high order. He spoke classic English without an effort or preparation for hours together. Not only did he lose himself in his theme, but carried his audience with him. In the seventies of the last century he addressed large assemblies in England and his fame was carried to the Queen-Empress and to Gladstone, who invited him as their guest. His subjects were religious. Swami Vivekananda, in a later generation, equalled, if not surpassed, the success and influence gained by Keshab Chandra Sen. The impression which by his eloquence no less than by the force of his arguments the Swami produced at the religious Congress held at Chicago in 1893 is too recent to be forgotten. Lal Mohun Ghose rose to the same heights in politics as his contemporary Keshab had reached in religion. Ghose who tried to enter Parliament on behalf of an English constituency and nearly succeeded in attaining his object had by his oratorical gifts captivated the minds of his constituents. He fought in the Liberal interests, but the opposition of the Irish party to Gladstone declared at the last moment lost him his chance of setting foot inside the House of Commons. What would have happened had he secured a place in that House is hidden from future generations. His eloquence was compared to that of Gladstone and Bright, and it may have, thanks to the free opportunity granted to talent in free England, secured a place for him by their side. With his defeat at the polls in England Ghose almost gave up politics and returned to India. He only occasionally delivered a speech in his native province of Bengal. When he is compared to Gladstone in eloquence all that can be said about him has been said, but some of his speeches in the present day would have landed him into difficulties, so stinging was his sarcasm, so severe his criticism. It was only a few years before his death that he was induced to preside over the National Congress at Madras. His written speech on that occasion, which was partly read by him and partly by another, showed the fire of his earlier days.

The late W. C. Bonnerji was elected the President of the first session of the National Congress, such was the reputation gained by him as a sound political thinker and an eloquent speaker. He was the first Indian to attain a most lucrative practice at the Calcutta bar, which was scarcely equalled by anybody else before. He later on settled in England as a Privy Council lawyer, although he kept his connection with the Indian political movement to the last. He was one of the most fascinating and impressive speakers. He had a good presence, action simple and effective and a melodious voice. He spoke with perfect ease, with grace of gesture, with purity of diction and with intellectual power. He was among the very [illegible] have delivered their speeches from the chair of the Congress [illegible] them.

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Romesh Dutt is better known to fame as an administrator and author than as a speaker. But he was no ordinary representative of the latter class. His tall figure, his sweet voice, his sonorous sentences which flowed from his lips and his fine phrasing, made him an impressive speaker. The high authority, which he possessed, first in the British service, and later as Diwan of Baroda till his death, added weight to his presence and pronouncements. It is characteristic of the man's love for literature that a month before his death, when I met him, he expressed a desire to be freed from the burdens of administration, to devote the remainder of his life to the revision of his works.

Perhaps next only to Lal Mohun Ghose, Surendranath Bannerji is the greatest orator whom even Bengal has produced. He moves his audience as few have moved. At a session of the National Congress held at Allahabad he made an appeal for funds. Such was the response from the audience that money and even things rained upon the platform before the speaker. Bannerji's small figure is in contrast with his loud and resonant voice which arouses the spirit of his hearers. In his earlier days his bombastic phraseology, eleborate preparation and polished sarcasm, coupled with a roaring voice, marked him out as an orator of a very high order. In those days he, no doubt, prepared his harangues beforehand and delivered them as if they were extempore compositions. While he has retained his hold upon the audience he has latterly much improved in his style and now his deliverances are effortless and natural. Bannerji excels as a platform speaker every other public man in India. He has, however, not shown the same superiority within the four walls of the Legislative Councils. The latter require other talents than those possessed by platform orators and it is certainly too late in life to expect an exclusively one kind of speaker to turn into another.

Bhupendra Nath Basu's commanding figure fits in well with his masterful voice. He seldom speaks, but whenever he does, he does so with the authority of a close student of politics. A social measure, which he promoted in the Imperial Legislative Council, has immortalised his name. He is a master of picturesque phraseology. His long sentences follow one another like the waves of the sea. A trained lawyer, he always speaks to the point. There is an attraction in his voice of singular beauty which is found in no other Indian politician.

Ambica Mazumdar of Faridpur (Bengal) clearly models himself on the famous Greek orators. His majestic mien not unlike that of a lion and bold profile help the illusion. He has a resonant but not a musical voice. He affects all the arts of an orator such as pathos, humour, a stinging sneer, with fascinating and appropriate gestures. It is a pleasure to listen to his artistic sentences concluded by his grand peroration.

Bepin Chandra Pal is perhaps the first Indian who has made a regular study of the art of elocution in an English academy. He began life as a missionary of the Brahmo Samaj in which he achieved great distinction. His delivery and his gestures were in keeping with his profession, and I have come across no other missionary who equalled him in these matters. Of late years Bepin Pal has become a leader of the Nationalist Party in which rôle too he has made a great impression. As may be expected the manner of his platform oratory is charming, although domineering and aggressive. Among the rising generation of Bengal, Jitendra Bannerji is clearly a prototype of Surendra Nath. In the fulness of time, he may be expected to take the place of the greatest living orator of India.

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Some Bengali families have since some generations settled outside Beng in Upper India. Among them also are found some men who are most exc lent public speakers. Satya Chandra Mukerji of Allahabad is a wor example of the class. He has a wide and just reputation as a criminal lawy He is a close student of history and his *History of Our Own Times* is a succi but very interesting narrative. His bulky figure and his highly-pitched tone this was 15 years ago, when I last heard him—cause a distrust among h hearers as to his worth as a speaker. But no sooner does he utter a fe sentences than the power of his speech is begun to be felt.

Had Rai Bahadur G. N. Chakravarti not been in the Government service, h would have made a remarkable addition to the oratorical group of the countr He has the power to at once attract the mind of the people he is addressing His clean-cut features, stylish dress, a little reserve, beautiful language utter in dulcet tones, rivet the attention of the audience on him. They become eag to hear what he has to say.

A speaker of whom I have not heard anything since the nineties of the la century is Surendra Nath Sen. He has perhaps come to a premature gra or has been immured in Government service. He gave promise of becomin a most exquisite and powerful orator. His gestures were Roman and his deliver was like that of a Sheridan. What he would have become had he been able t come to the front, between which and him time alone stood, may be known t the gods alone. He was in very weak health when I last saw him and hence m pessimistic surmise about him. *

The late Pandit Ajudhia Nath of Allahabad was among the few orator of Upper India. He did not enrich his speeches by the embellishments of an orators' art but he impressed his hearers mainly by his sincerity. He devoted his whole energy to any cause which he undertook. His commanding presence to which grace was added by his flowing beard and an organ-like voice, invested his speeches with authority. His close knowledge of his countrymen enabled him to early touch the sympathetic chord of their mind. His gestures in speech, which were natural and not affected, were astonishing in their variety and freedom. It is once related of him that while stumping the platform with his foot, a big nail entered into its sole. Notwithstanding the pain and loss of blood it caused he continued his oration till its theme was exhausted. In days when there was the bitterest opposition to the National Congress among the Musal mans, under the leadership of the late Sir Saiyad Ahmad Khan, Pandit Ajudhia Nath, stormed their stronghold at Aligarh and, not only received from there funds for, but Musalman delegates to, the Congress. His premature and sudden death was a great loss to the cause which he had made his own. Another speaker, by whose early death the United Provinces lost a promising representative of public speaking, was Oudh Behari Lal, some time Head Master of the Kayastha Pathashala, and later a Deputy Collector. Those who heard his debate, in the hall of the Muir Central College at Allahabad, with an able American Missionary, have not it in their power to efface from their memory the ready wit, the rapid delivery, the command of the language and the powers of debate displayed by the deceased. There also came to the same college a law student from Lahore in the latter half of the last nineties, who showed himself to be wonderfully eloquent. Nothing of him

* M[illegible], Dr.) Sen is not "buried, burnt or immured" but is practising as an Allahabad High Court. (Ed. H. R.)

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has been heard since. Was he the same person, who afterwards came to be known as Swami Ramatirtha. ?

Madan Mohan Malaviya is one of the most impressive Indian speakers. His handsome figure, his typical Indian dress and the sweet intonation of his voice early create prepossession in his favour. His wonderful memory and close study enable him to deliver his address with care and effect. Quite early in his career, he moved his hearers to tears by his graphic delineation of Indian poverty. In whatever work he undertakes, he secures a following by his persuasive powers. Beside an engaging tone he makes a few graceful gestures in his speech. Half of his speech as President of the National Congress was delivered *extempore* as he did not get sufficient time to prepare it. This was an experiment which none before him or since, attempted. Of other Allahabad speakers Moti Lal Nehru, an advocate of the Allahabad High Court, also, commands an engaging voice. His delivery is simple and fluent. Satish Chandra Banerji, who is a student of Philosophy and Tej Bahadur Sapru, also, are eloquent speakers. Iswar Saran, who devotes more attention to the condition of his country than to his personal pursuits, is a rising public speaker.

To the Western Presidency belongs the distinction of supplying the only two Indian members of the House of Commons, the venerable Dadabhoy Naoroji and Sir Muncherji Bhownagaree. As to their eloquence it has not been of an outstanding merit, but Naoroji is the father of public life in India. His strenuous and persistent advocacy, mastery of facts and figures and selfless patriotism, have given him the highest place in the minds of all educated Indians. The Parsi community, to which this grand old man of India belongs, contains Sir Pheroz Shah Mehta, who exhibits eloquence of the first water. He belongs to the first batch of young Indians who took up the public discussion of questions affecting the rights and status of their countrymen. Sir Pheroz Shah, who had the rare courage of twice declining an offer of a High Court judgeship, has risen to the highest distinction to which a non-official is capable of rising in India. Possessed of a copious vocabulary, an extraordinary and effortless command of the right word, a remarkable gift of lucidity and exposition and a thundering voice, he produces an over-powering effect upon the audience. Whether in exposition or declamation, in opening or in reply, on a great subject or small, he never falls below a certain stately level. The words, the arguments, the points, follow each other with the steady tramp of regiments across the fields, each unit is in its place, the whole marching in rhythmical order. He can represent the weakest of cases, as though it were of overwhelming strength, the most startling of innovations, as though it were an everyday procedure, the most disputable of propositions as though it were an axiom of universal acceptance. This combination of gifts, intellectual, personal, rhetorical renders Sir Pherozshah a politician of the highest order.

But perhaps the most prominent figure during the last quarter of the 19th century and till his death in the beginning of this century was that of the late Mahadeo Govind Ranade. Being a Government servant he did not take part in the deliberations of the Congress, but he found other channels for the display of qualities, that were in him. He was supremely indifferent to an orator's art. For it, he had neither the equipment nor the inclination. He cared nothing for the platform; he made no conscious efforts to attract or conciliate his hearers; he was invariably thinking of his subject rather than of them. He was a philosopher

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meditating aloud. His massive head, his precise and measured tones, his t absence of gestures, sustained the illusion.

The late Kashinath Telang early rose into prominence as a sparkling wit face shone with intelligence. His crisp and penetrating intonation was com with a mastery of all the arts of debate—clearness, conciseness, humour, inve ridicule, cogent and relentless reasoning. His speech was embellished with ha phrases; it sparkled with effervescence and laughter. He was thus one of the fascinating and impressive speakers.

By his eloquence alone Gokhale will make his mark in any deliber assembly. He posse,ses the power of delivering a sustained attack and cl reasoned argument, for an hour or more, without a single note. I remem the stir which his maiden speech at the Allahabad Congress, of 1892, made. was at once, by common consent, marked out as perhaps the ablest speaker of day and a worthy successor of Telang, who had withdrawn from the Congr camp to join the High Court Bench. Gokhale's subsequent career has fost that reputation. Today he is the most successful speaker among the non-off world and among the officials too he may have had or has few equals. Bec of their weight, reasoning, information, as well as for the manner of their deliv his speeches are listened to with attention, eagerness and respect, by e those among the highest in the land. A Finance Minister of India paid him high distinction of comparing him to Gladstone. Gokhale entered public life a protégé of Ranade, from whom, he imbibed the habit of close and penetr ing study, coupled with a broad outlook. Gokhale's early speeches, wh were prepared beforehand and subjected to the scrutiny of his master, were d vered from memory. This training has enabled him to master the intricacies finance to such an extent, tha he remembers them like the figures on a ch board.

Sir N. G. Chandavarkar was one of the first batch of delegates chosen the National Congress to go to England to represent its cause in th country. Chandavarkar, as he then was, covered himself with distinct there. In 1900 he quitted the presidential chair of the National Congress to ad the Bombay High Court. His robust and steadfast commonsense, his incorru tible honesty and the splendid tenacity with which he defends and expounds convictions, have made him one of the most powerful and persuasive speakers His speeches have enlivened many a literary, social and economic problem.

Bal Gangadhar Tilak does not easily place himself in touch with his audien His chaste language, and his mastery of an incisive phraseology direct th attention to him. His nack of opening the battery of his destructive criticism the weakest point of his opponent, after Napoleon, have brought his writing into prominence and the same tactics are pursued by him in his speeches.

I have not heard many Panjab and Madras orators. Of the former the be known is Lajpat Rai. Mr. C. Y. Chintamani, of the Allahabad *Leader*, is an except to the general run of the Madras speakers. His speeches are remarkable for th substance and his delivery, though rapid, is clear and impressive.

I must bring this brief, though I claim, suggestive, review of the Indi eloquence to a close without a reference to any Musulman speaker, for the simp reason that I have had no opportunity of hearing any of the leading Mahomed speakers. I deeply regret this drawback in this article, which is by far the mos prominent among its many shortcomings. That it may stimulate the nasce loquence in the country is its the only excuse.

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The Message of Hinduism.

By Mr. N. GUPTA.

THE name Hinduism is a misnomer, to begin with. The word *Hind* is of Persian, not Sanskrit, origin. Hindustan is the land of the Hindus. The Hindu scriptures, or the more ancient portion of them, nowhere speak of the Hindu faith. Mention is only made of the *Sanatana Dharma*, or the Eternal Religion.

Hinduism affords no analogy to the other great religious systems of the world like Buddhism, Christianity, Muhammadanism. These religions and the people that profess them are called after the founder of each religion. Hinduism is so called after the people professing that faith. It has no founder, no single prophet, and is republican in character. Other religions have a single great personality behind them; Hinduism has no personality at its back so great that its elimination would cripple the faith itself.

It eludes all tests and defies all attempts at dislodgment from its stronghold. Attacked at one point it shows itself at another; driven from one vantage ground it occupies another. And it cannot be attacked simultaneously at all points because then it proves impregnable.

What patience and thought must have gone to its formation, layer upon layer; Denounce Hindu idolatory, but then it is not *all* idolatry; break a lance with its pantheism but then it is not *all* pantheism; make light of its philosophy, but it is not *all* philosophy. It is full of contradictions, but they complement one another. It is supple, subtle, clear, deep, large.

It eschews propagandism and seeks to make no converts; yet it has gathered in its fold all the aboriginal tribes of India that inhabited this great continent before the advent of the Aryan race. It is conservative in its essence, seeking to maintain and conserve what it has acquired. It penetrates and saturates but does not spread and widen.

Objective in its foundation it is eminently subjective in its growth. From the spontaneous chant of praise and thanksgiving it has slowly sounded the deepest depths of introspection. It accepts all and rejects nothing, from the fetish to the fathomless. It is full of the most earnest and persistent heart-searching and also of the simplest rudiments of unquestioning faith.

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Harmony is its symbol and strength. Conflicting in appearance all forms of faith are harmonious in essence. It is a symphony of faith and creeds. As in an orchestra the different instruments strike different notes, but the result of the combination is music, so the contending voices of faith rise in harmony, rounded and ravishing as massed bands.

It places Truth beyond and above all things. The teaching is: Strive after the Truth with all thy might and heart and soul, and fail not until thy quest be accomplished, and live by, and hold to the Truth as thou seest it.

It teaches reverence for high and low, so that we may walk through life with reverence, heedful of all and reverent towards all. For there is no monopoly of wisdom and faith. The sun shines for all, the wind sighs for all and God is for all!

And the ever insistent message of Hinduism, iterated and reiterated at the end of every Upanishad, is Peace! Peace! Peace!

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Bergson and Education.

By Miss E. M. White.

HUMANITY learns in spite of itself. Whether it turn against or welcome a thinker, a reformer, an invention, or a custom, it is inevitably influenced by each. This is partly because humanity, may be unconsciously, is, in a sense, prepared for, and in part recognizes, what comes, since the great ones of the earth are as much a product of their times as moulders of them; they but gather together and weave into another garment of Truth the single threads that others may have spun, a garment being a very different thing from a number of threads. And the garment that Prof. Bergson has woven will have the fate of all such garments—the fate of Darwin's "Origin of Species," which, greeted on many sides with animosity, has influenced all thought since its publication. Bergson's philosophy will permeate the ideas of the twentieth century slowly and surely, and it may be in the wide realms of religion and education that its influence will have most effect. Whether the philosophy is verbally accepted or rejected, it is unescapable.

"The future," says Bergson,* "seems to belong to a philosophy which will take into an account the *whole* of what is given." And so the future will give an education to the *whole* personality and take into account more than intellect and memory. At present there is no central, generally recognized aim in education towards which all its branches should converge, and it fails through not being one great whole leading on to after life. Roughly speaking, education may be said to have reached the third stage in its development. It was at first based solely on authority, and what was taught was to be accepted because the instructor—whether professor, pope, priest, book, Church, or custom—said so. Disbelief was a crime; the intellect was to be kept within bounds. But, in his "Essay concerning Human Understanding," Locke is one of the pioneers in the second stage when he says that children should be trained to exercise their intelligence instead of relying blindly on authority; logical reason was to be the guide now. And the intellect has been trained by geometry, by organized science teaching, and by various other artifices. But the third stage has scarcely begun; glimpses are seen of what it may be in certain American schools, in the Montessori method, in so called "free discipline" schools, and in the feeling of some teachers of all grades that something is wanting—That something is *Life* in its most comprehensive sense.

To the present dissatisfaction in the educational circles where more than syllabuses or examinations or conventions are thought on, Bergson has, perhaps unconsciously, a strong and leading message. It would be well to consider the chief aspects of his philosophy which can greatly influence education and

* In the *Hibbert Journal*, October 1911.

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its methods. In general the tendency of education at present is to set free the child and to encourage spontaneity, naturalness, and the exercise of all its faculties. A study of Bergson's philosophy as expounded in his writings works * emphasizes the need of cultivating feeling and will in addition to intellect, of giving the power of appreciation for the full realm of art as well as for the wonders of science, and of allowing scope for initiative at every stage.

The theory of duration is sufficient in itself to produce a complete change in the method of testing the results of teaching. At present this is done by examinations, which are an evil that vitiates the whole problem. Duration has been called Bergson's secret, and it is what he means by *real* time—not the time that is measured with hours and minutes that can be separated one from the other, for this time is only another form of space.† Duration has no relation to number—it is qualitative, not quantitative, and is an evolution of consciousness rather than an increasing quantity formed by the *addition* of states of consciousness. Each succeeding state of consciousness permeates all the preceding ones and cannot be separated from them without causing a real change in its meaning. Duration thus denotes a unity that cannot be subdivided: it is pure heterogeneity within which there are no distinct qualities. Duration is within ourselves and implies *succession*, the interpenetration of our states of consciousness. Thus consciousness never goes through the same state twice; a feeling, the second time it is felt, is different, if only by its being felt the *second* time. Our consciousness is a continual growth. The teacher produces states of consciousness, each of which permeates the result of all the previous states and gradually helps to build a character, a life. "What is our character," says Bergson, ‡ "if not the condensation of the history we have lived?..... It is with our entire past, including the original bent of our souls, that we desire, act, and will." And how can a written answer to a question test states of consciousness? In the idea that we use the whole of our lived experience in acting, that our personality is the actual synthesis of our past states, lies, as a corollary, the importance of giving children or pupils of all ages experience that will be of benefit, since every experience has its effect, and character is being continually created. Increase of sensitiveness and more delicate handling of young minds will be the result of a nearer realization of the meaning of *real* time, whatever name may be given to it. A teacher who understands that an identically same feeling can never recur will be solicitous that *all* the influences moulding his charges should be of a kind to produce desirable states of consciousness and will not attempt to "test" his teaching and effect by examinations.

It is, however, Bergson's doctrine of the intellect and intuition that gives scope for reforming or developing educational methods, here, perhaps, more than in any part of his philosophy. There is no depreciation of the intellect

* *Time and Free Will*, *Matter and Memory* and especially *Creative Evolution*.

† See '*Time and Free Will* Chapter II.

‡ *Creative Evolution* Chapter I.

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in his theory, but he demonstrates that it is mainly fit for *action* and is chiefly skilful in dealing with matter. When it attempts to comprehend life and movement it fails. The intellect is but one deposit of the evolutionary movement, and therefore it cannot grasp the whole movement; life transcends the intellect, and therefore cannot be fully understood by it.* In the one place where he mentions education, Bergson speaks of it in connexion with the limitations of the intellect :

"We see that the intellect, so skilful in dealing with the inert, is awkward the moment it touches the living. Whether it wants to treat the life of the body or the life of the mind, it proceeds with the rigour, the stiffness, and the brutality of an instrument not designed for such use. The history of hygiene or of pedagogy teaches us much in this matter. When we think of the cardinal, urgent, and constant need we have to preserve our bodies and to raise our souls, of the special facilities given to each of us in this field to experiment continually on ourselves, and on others, of the palpable injury by which the wrongness of a medical or pedagogical practice is both made manifest and punished at once, we are amazed at the stupidity, and especially at the persistence, of errors." †

The error consists not only in using intellect alone to solve educational problems, but also in training and encouraging pupils themselves to use the intellect alone. Self-conscious instinct—*i.e.* intuition—should also play its part, and thus the whole consciousness, which consists of intellect combined with intuition, would be practised and evolved. According to Bergson, there remains around the intellect a vague nebulosity which is made of the very substance out of which has been formed the luminous nucleus known as the intellect and which possesses certain powers complementary to the intellect. We have only an indistinct feeling of these powers within ourselves, but they become more distinct when seen at work in evolution.‡ Intelligence and instinct are turned in opposite directions—the one towards matter, the other towards life. The difference between them is formulated thus : " There are things that intelligence alone is able to seek, but which, by itself, it will never find. These things instinct alone could find, but it will never seek them."§

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* For the nature of intellect, see *Creative Evolution* Chapter II.

† *Creative Evolution*, pages 173—4.

‡ Bergson says of the development of intellect and instinct : "The cardinal error which, from Aristotle onwards, has vitiated most of the philosophies of Nature is to see in vegetative, instinctive, and rational life three successive degrees of the development of one and the same tendency, whereas they are three divergent directions of an activity that split up as it grew. The difference between them is not a difference of intensity nor, more generally, of degree, but of kind."—*Creative Evolution*, page 142.

§ *Creative Evolution*, page 159.

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But it is futile to ask: How, then, can intuition be trained? for the question itself savours of the intellect. There can be no rules for training intuition; it can only be left free to grow, and not repressed and distrusted. If this principle is adopted in education, far less of rigidity must result. Much fewer repressive school rules will be made, and textbooks will greatly alter their character. Class lists and prizes will go, for both imply that intellectual or memory work is the most important affair in school life. Science will still keep its authority (it will probably be taught more artistically), but its limitations will be taught as well, and its domain will not extend beyond matter. Feeling, attitude, aim, will be regarded as of at least as much value as intellectual attainments. Analysing, tabulating, formulating will still be practised, but in a lesser degree, while imagination and sensitiveness to the spirit of a subject will claim more time. Intellect tends to settlement and convention, while intuition tends to freedom and spontaneity. It is by encouraging spontaneity and not crushing individuality that a more true psychology can be learned. At present our ignorance of the mind's workings, the inner feelings, and real motives, especially of young people, is lamentable. The admonition *know thyself* is as necessary to-day as in classic times, and *know thy pupils* is an indispensable maxim in education that is to be of any worth.

Connected with the idea of spontaneity is that of creative activity. If a child's initiative is not dulled or reproved—and it takes but little to blunt or repulse the antennæ of a young soul—then it will evolve into individual creation and art, and "there is no greater joy than that of feeling oneself a creator," and "wherever joy is, creation has been." * This joy in creation should have its way in education as in all other spheres. Let the young soul go along its own bypaths, for the hills of attainment can be reached by other ways than the parched high road: and if the teacher gives a direction occasionally the pupil will travel faster than if he were continually being driven. Every encouragement towards creation is an encouragement towards one of the true ends of life, which can be expressed in Bergson's words thus:

"If, then, in every province the triumph of life is expressed by creation, ought we not to think that the ultimate reason of human life is a creation which, in distinction from that of the artist or man of science, can be pursued at every moment and by all men alike; I mean the creation of self by self, the continual enrichment of personality by elements which it does not draw from outside, but causes to spring forth from itself." †

"We are creating ourselves continually .....to exist is to change, to change is to mature, to mature is to go on creating oneself endlessly." ‡

* Bergson, in the *Hibbert Journal*, October 1911.

† *Hibbert Journal*, October 1911.

‡ *Creative Evolution*, pages 7, 8.

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Life, consciousness, imply a need of creation, but merely literary essays, overmuch direction in science lessons, the instilling of many facts, the learning "by heart" for the sake of examinations, are not conducive to the expansion of any creative faculty.

The only way of developing what Bergson calls "the potentialities without number" of human consciousness, and to reach the "infinite horizon" opening before us, is by not depending so much on past standards (while acknowledging their value then), but by looking more to the possibilities of the future. He says we are essentially drawn and inclined towards the future because we are creatures of action, and every action is like a leap into the future—into the next moment. Indeed, he regards consciousness as a hyphen between the immediate past and the immediate future; it is memory, choice, creation all in one. "If we examine this point more clearly, we shall find that consciousness is the light that plays around the zone of possible actions or potential activity which surrounds the action really performed by the living being."*

So that, where there is not some kind of choice or initiative either of thought or action, consciousness is apt to be dulled and attention falls asleep. But the future belongs to the child, whatever we make him. The sum total of the actions of one generation is the result of the sum total of the innumerable influences acting on its childhood; those who stunt any faculty have more responsibility than they are aware of, for "every human work in which there is invention, every voluntary act in which there is freedom, every movement of an organism that manifests spontaneity, brings something new into the world."† In one of his finest passages ‡ Bergson shows the responsibility of one generation to the next, and hints that in this care may lie life's secret. He speaks of each generation leaning over the generation that shall follow, and of the fact that the living being is, above all, a thoroughfare. If, as he says, "the essence of life is the movement by which life is transmitted," then also the essence of education is the attitude it gives towards life and its growth. There can be infinite variety in the manifestations of life, and individuality can admit of any number of degrees and kinds. This implies that no one ideal or standard can be followed for ever; life is growth, evolution, unceasing transformation, a continuous creation of unforeseenable forms. Unforeseenable! Therein lies its freedom. "Harmony," says Bergson, "is rather behind us than before."§ We create the road as we travel, and can look back on it after having passed over it. In that case *all* is open before us, and the solemn thought emerges that the evolution and future of humanity can be guided by itself. Mankind can make of itself and its environment what it will; the power and the means

* For most interesting discussions on Consciousness see *Creative Evolution*, Chapter II, and *Hibbert Journal*, October 1911.

† *Creative Evolution*, page 152.

‡ *Ibid.*, page 135.

§ *Creative Evolution*, page 54.

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lie in its own hands. In this idea of a grand unfinish there is room for courage and hope; there is an exhilaration and spur to effort: there is an increased need of giving a worthy point of view, moral in the broadest sense, to the generation that waits its turn to carry on the slow raising of the race to forward its creative evolution.

Into this there comes, of course, the problem of Free Will; but this problem vanishes* as such if the theory of duration is adopted. The parts in the discussion that most concern education are side issues—*e.g.* the affirmation that a psychic fact does not conform to physical law and can never be expressed in terms of space. This is a message that should also speak against rigidity in teaching, against pigeon-holing facts, against mere examinations, and should regard rather the probable changes caused in a pupil's mind and attitude by the manner in which a subject is handled. Education would accomplish more of real value were it more psychologically subtle in its treatment of living souls.

Of course, many objections will be brought forward to show that the foregoing suggestions are impossible. But it must be borne in mind that nothing could have seemed more impossible at one time than the abolition of slavery. Similarly the abolition of rigidity, convention, mere intellectual training, &c., in education, impossible as it may seem, will come about as surely as the abolition of the once indispensable "payment by results" has done. There are many and grave difficulties in the way, the chief being, in elementary schools, the size of the classes; in secondary schools, the examination system; and, in all schools, the lack of a high level of sensitiveness and "personality" in the majority of the teachers. This is not a reflection on the teachers' characters—the majority are conscientious and hard-working, but they live too much in one groove and need more breadth of outlook and greater knowledge of present-day problems, for these problems will have to be solved by their charges. The need in a teacher, whether of elementary or secondary or higher school, is not so much a University degree (though knowledge, of course, is essential), as a personality that sees more than school, that sees the world and life as it is, that is sincere in its desire to make the most of the *whole* of each child, and thereby to help in the evolution of a finer type of humanity. Brilliant successes at examinations are an altogether mistaken test of a school's value—its value lies in the number of human beings it can turn out who have nothing to unlearn, no false standards to break down, and, withal, who possess an attitude to life, work, and the world that makes them eager to be of use. To attain this time-tables must be vastly changed as well as methods; but such changes can come but gradually. The time allotted to various subjects will be altered—*e.g.* much less given to arithmetic and other branches of mathematics unless the pupil is specializing, more time given to the history of mankind (not dates and battles and kings) on the globe, its struggles, customs, ideals,

* In *Time and Free Will.*

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And the method of presenting subjects will be altered so that the spirit and lessons of a subject will be imbibed rather than details and facts—*e.g.* science teaching can be made beautiful and a sense of the *wonder* of the world instilled.*

Bergson's own method of unfolding his philosophy † is an instance of the poetical expression that can be given to scientific thinking; in such artistic work there is no disparagement, but the highest appreciation, of the intellect, and yet there is due proportional value apprised to other life forces. "The philosopher must go farther than the scientist,"‡ and so must the teacher go farther than the instructor. The teacher must have before him a central aim towards which all "subjects" converge, § an aim which fits the pupil for *life*, not merely for examinations or for work. In subjects, methods, and aims, in size of classes and kinds of teachers, in "discipline" too, much can be changed by a student of Bergson's philosophy, and in changing these things he will be but going with the spirit of the time.

Many teachers deprecate the loosening of the bonds of discipline, and do not realize that effectual guidance, not prohibitions, is the true training; discipline by external rule is far inferior to discipline imposed by the pupils themselves. The stereotyped kind of child that is produced by the thousand yearly—non-imaginative, conventional, with little initiative or self-guidance, is a result of present-day discipline; a comparatively easy product compared with the natural, self-ruled, courageous young citizen of the future. Efforts to imprison a child's mind and to inhibit his actions merely strengthen his desire for freedom, and when he escapes he returns not, nor does he know how to use his freedom worthily. But if he is allowed to go when a strain is felt—either on a speculative journey or other quest of interest—and the teacher accompanies him, he will return satisfied. This principle applies to almost every case of ordinary difficulty.

It is true in education as in philosophy that the "problems which interest us as *human beings* above all else, and which are for us *the* vital problems, have very seldom been squarely faced." ‖ The twentieth century, however, is facing some of the important problems, and side by side with the evolution of the teacher into an enthusiast for the coming generation will necessarily go the evolution of the Board of Education into an educational body; for as needs become recognized attempts at providing for them arise.

No revolution can come, for vast changes work slowly, using what has been to form what shall be. And the gradual addition of other considerations than intellect in the question of methods of education will be but a development, already begun, of past attempts at training up the child in the way it should go. Like all else in our human civilization, education is a creative evolution, and forms its road of progress as it travels.

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* *Let Youth but Know*, by "Kappa" emphasizes this point.
† Especially in *Creative Evolution*.
‡ *Creative Evolution*" page 390.
§ The best attempt at this has been made in a correlation scheme by M. F. J. Gould, issued by the Moral Education League in 1912.
‖ Bergson, *Hibbert Journal*, 1911.

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Will Western Civilization Survive?

By Mr. PRAMATHA NATH BOSE, B. Sc. (Lond.)

THE persistence of gross materialism and animalism even in such a high advanced stage of intellectual culture as has now been reached by the Western world, naturally raises the question whether European civilization will go the way of such civilizations as those of Rome, Assyria, Babylonia and Phœnicia in which the material element prevailed over the ethical, or attain the harmonious development of the third stage * and thus ensure its stability?

The titanic warfare which is now going on in Europe presses this question upon the attention of every thoughtful observer. It affords an unexpected confirmation of the theory of the evolution of civilization which the writer has broached and attempted to develop in his work, *Epochs of Civilization*, and of the classification of civilizations based thereon. In that work, he has shown that Western civilization, the most characteristic product of the present epoch, has not yet attained the third stage—the stage in which equilibrium is established between the various forces of progress, material, intellectual, ethical and spiritual. In discussing the question of the possibilities of its attaining that stage, I observed :

"The moral phenomena presented by Western society are of a perplexingly contradictory character. On the one hand, the cessation of barbarous persecution for religious opinion, the humane treatment of criminals, and the expanding network of beneficent organisations for the relief of distress testify to considerable altruistic progress. On the other hand, the systematic exploitation and spoliation of the weaker peoples outside Europe and the barbarity and inhumanity with which they are not unfrequently treated, as well as the constant conflict, not unoften conducted on savage methods, between the different sections of the Western community, and the military and predatory spirit which pervades them, indicate but little development of the benevolent spirit.

That there is a large number of individuals in the West who have advanced to the third stage and are animated by the noblest altruistic ideal is unquestionable. But they do not as yet appear to have influenced the activities and aspirations of the much larger classes who are in the lower stages to such an extent as to entitle the Western nations as a whole to a place in the third stage as we have defined it. Matter still dominates the spirit. The prevailing ideal of Western civilization is still materialistic, and the dominant Occidental view of life is still of a gladiatorial character. Christianity with its high ideal of self-sacrifice and benevolence cannot harmonise with the spirit of such a civilization. If a Christ or a Buddha were to appear now in the West, he would be ridiculed as a visionary by most people, and would make but little impression upon the rest. Wealth, not goodness or spirituality, is the criterion of rank in Western society. It is not the wise and the good but the rich and the powerful who are respected and worshipped by the great majority of the community. While statues are raised to warriors and politicians, the

* The three stages the evolution of civilization are defined in the writer's work *Epochs of Civilisation*, pp. 6-81.

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sages die "unhonoured, unwept and unsung." * The world would hear but little of such spiritually advanced men as Tolstoy but for their extraordinary literary gifts."†

Admittedly the most cultured nation of the Western world, the nation that boasts of such intellectual and ethical geniuses as Kant, Fichte, Schopenhauer, Goethe, Schlegel, Haeckel and Hegel has plunged the Western world into the chaotic whirlpool of one of the most barbarous and devasting wars whether of ancient or modern times. Here are a few excerpts from the most authentic accounts published in the papers of the atrocities committed by this, the most enligtened nation of the West, in Belgium and France. The Belgian Minister's statement: "No menace of odious reprisals on the part of the German troops will deter the Belgian Government from protesting before the civilized world against the fearful and atrocious crimes committed wilfully and deliberately against helpless non-combatants, old men, women, and children. Long is the list of outrages committed by the German troops, and appalling the details of atrocities as vouched for by the Comnittee of Inquiry recently formed by the Belgian Minister of Justice and presided over by him. [Then follow numerous instances and particulars established by careful investigations].....All the evidence and circumstances seem to point to the fact that women had been deliberately pushed forward by the Germans to act as a shield for their advance guard, and in the hope that the Belgians would cease firing for fear of killing the women and children."

The following extracts are from a narrative of the last scene at Louvain published in the *Times*: "The sky at the same time was lit up with the sinister light of fires from all quarters. The cavalry charged through the streets sabring fugitives, while the infantry posted on the foot paths, had their fingers on the triggers of their guns waiting for the unfortunate people to rush from the houses or appear at the windows, the soldiers praising or complimenting each other on their marksmanship as they fired at the unhappy fugitives. Those whase houses were not yet destroyed were ordered to quit and follow the soldiers to the railway station. There the men were separated from mothers, wives, and children, and thrown, some bound, into trains leaving in tne direction of Germany. I cannot but feel that, following the system they have inaugurated in this campaign the Germans will use these non-combatant prisoners as human shields when they are facing the Allies. The cruelty of these mad men surpasses all limits.....This country of Brabant, so rich, so fertile, and so beautiful, is today a deserted charnel house."

"It is impossible to cite all the acts of savagery and brutality on the part of the German troops which have come under my notice. I could make a long list

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* Herbert Spencer's imaginary observer "living in the far future" thus speaks of the distribution of monumental honours by the English people of nineteenth century. "To a physician named Jenner, who, by a mode of mitigating the ravages of a horrible disease was said to have escued many thousands from death, they erected a memorial statue in one of their chief public places. After some years, however, repenting of giving to this statue so conspicuous a position, they banished it to a far corner of one of their suburban gardens, frequented chiefly by children and nursemaids; and in its place they erected a tatue to a great leader of their fighters—one Napier who had helped them to keep down certain weaker races. The reporter does not tell us whether this last had been instrnmental in destroying as many lives as the first had saved; but he remarks 'I could not cease wondering at this strange substitution among a people who professed a religion of peace. (*The Study of Sociology* pp. 140—141.)

† "*Epochs of Civilization*" *pp. 285—287.*

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of women, young girls, and old men who have been executed without any reason and at the slightest pretext. Houses have been systematically burned by the Germans as they advance and then again as they retreat. These wanton acts are not only in the form of pillaging and creating havoc wherever possible, but money and personal property have been looted. [Then follow descriptions of cases of savagery.]" [Report of prefect of Meurthe et-Moselle to the Minister of the Interior]. "I have been sceptical about the tales of horror which appear in the French newspapers accusing the Germans of murder and brutality.....Unfortunately there is no room for doubt any longer that the Germans have been making war in a manner which is far indeed from being civilised. To call it "savage" or "barbarous" would be doing a monstrous injustice even to uncivilised races. [There follow details of German brutality. (Mr. Hamilton Fyfe in the *Daily Mail*).

"In this war, the occupation of any place is systematically accompanied and followed, sometimes even preceded, by acts of violence towards the civil population. The German procedure is everywhere the same. They advance along a road, shooting inoffensive passers-by, particularly bicyclists—as well as peasants working in the fields. In the towns or villages where they stop they begin by requisitioning food and drink, which they consume till intoxicated. Sometimes from the interior of deserted houses they let off their rifles at random, and declare that it was the inhabitants who fired. Then the scenes of fire, murder and especially pillage begin, accompanied by acts of deliberate cruelty, without respect to sex or age. Even where they pretend to know the actual person guilty of the acts they allege, they do not content themselves with executing him summarily, but they seize the opportunity to decimate the population, pillage the houses, and then set them on fire. After a preliminary attack and massacre they shut up the men in the church and then order the women to return to their houses and to leave their doors open all night. From several places the male population has been sent to Germany, there to be forced, it appears, to work at the harvest, as in the old days of slavery. There are many cases of the inhabitants being forced to as act guides, and to dig trenches of entrenchments for the Germans. Numerous witnesses assert that during their marches, and even when attacking, the Germans place civilians, men and women, in their front ranks, in order to prevent our soldiers firing. The evidence of Belgian officers and soldiers shows that German detachments do not hesitate to display either the white flag or the Red Cross flag in order to approach our troops with impunity. On the other hand, they fire on our ambulances and maltreat the ambulance men. They maltreat and even kill the wounded. The clergy seem to be particularly chosen as subjects for their brutality. Finally, we have in our possession expanding bullets which had been abandoned by the enemy at Werchter, and we possess doctors' certificates showing that wounds must have been inflicted by bullets of this kind. SECOND REPORT OF THE BELGIAN COMMISSION OF INQUIRY.

M. Adolphe Coussmaekers writes from Antwerp to the *Daily Express*: "It should be known in England that unspeakable outrages and horrible mutilations have been committed on defenceles women and girls by German troops in the districts of Orsmael, Velm, and Aerschot." [Then follow heart-rending descriptions of some cases]. Mr. Richard Harding Davies, the well-known American correspondent reports: "I found in the trenches at Soissons, immediately after the Germans retreated, bayonets with saw-edge that tear the flesh and rip the bone. These were, he states, machine-made, and though their existence is forbidden by the laws of war, each bore the German Government stamp, number, the Imperial Crown and the word "Erfurt."

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It is reported, that the French prisoners at Munichese were publicly exhibited, two pence being charged for admission, enormous crowds attending. The *Daily Chronicle's* Bordeaux correspondent reports, that General Stranger, commanding the 53rd Brigade of the Germam Infantry has issued an order to his troops not to take more prisoners but to put to the sword all who fell into their hands, isolated or in groups, and to kill the wounded whether armed or unarmed. The order concluded :—Germans must leave no living Frenchmen behind. The Antwerp correspondent of the *Standard* states that the Germans occupied a monastery at Montaigne Brabat, drank to excess, fired into the rooms where the monks were, pillaged every article of value, scattered the sacred hosts over the altar, stole the chalice and other sacred vessels, tied the monkes with ropes, led them through the streets and flogged them.

Savageries like these recall those of the Vandals—the Goths and the Huns in the earlier centuries of the Christian Era. Similar atrocities were also perpetrated by the Western Powers in China some years ago. But China is considered by them to be outside the pale of their civilization. The significance of the brutalities of the present war lies in the fact, that they are committed by one highly civilized nation of the Western world upon communities who belong to the same civilized fraternity.

Several theories have been put forward to account for them. The most plausible of these is, that the war is attributable to the vanity, the ambition and the militarism, in short, the moral obliquity of the Kaiser of the "mailed fist" and "shining armour." This way of explaining the genesis of German aggressiveness and brutality is far from satisfactory. However autocratic his tendencies may be the Kaiser has to govern constitutionally. The Government of Germany is democratic in the Western sense. For any war which is not merely defensive, the Kaiser has to get the consent of the Bundesrat (Federal Council) and of the Reichstag in whom the legislative functions of the empire are vested. The members of the Reichstag (some 400 or so) are elected by universal suffrage and ballot, and they as well as the agents and advisers of the Kaiser certainly represent the average culture of Germany, which is universally acknowledged to be the most perfect and thorough which the West has attained as yet. The Kaiser, however masterful and despotic, could not have imposed his will, however strong, upon his people and make them instrumental in carrying out his nefarious schemes unless the great majority of them were willing to co-operate with him. This readiness proves that the "religion of enmity" still prevails among them to an extent which is not consonant with the third or the highest stage of civilization, and that their ethical development falls very far short of the requirements of that stage.

It is true, that according to the theory of the evolution of civilization which I have endeavoured to develop in my *Epochs of Civilization*, the time has not yet come for the passage of Western civilization into the highest stage. It is in the seventeenth century that it stepped into the second or the intellectual stage ; and if the requisite intellectual preparation for ethical and spiritual development takes it as long as that of Hindu civilization during the last epoch, we cannot reasonably expect it to reach the third stage much before the expiry of the current century. But this is the most critical time. That there has of late been considerable ethical and spiritual progress in the West is unquestionable. Hitherto, however, the forces which make for material progress have had the mastery over those which make for ethical and spiritual progress. If this mastery continues much longer, Western civilization is destined to share the fate of those civilizations in

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which the material element prevails over the ethical and spiritual—civilizations which like magnificent fabrics built upon quicksand are bound to give way sooner or later. Excessive industrialism and commercialism which are generally held to be the strongest feature of Western civilization, form in reality its weakest point. The real objective of Germany in the present war is not France or Belgium, but Imperial expansion in Asia and Africa, in order that she may command the markets of those continents for the vast superfluous produce of her mills and factories and in order that she may find an outlet there for her industrial enterprise, and exploit the weaker peoples of the world more effectively and more thoroughly than at present. The Kruger telegram, the *Panther* at Agadir, the manner in which Kian-Chau was acquired in China, the Bagdad railway, and various other recent incidents, reveal the African and Asiatic ambitions of Germany. She will not gain much, if at all, by expanding her Empire in Europe. But from the exclusively material point of view, she would gain a great deal by the extension of her empire outside Europe. Even if Germany is worsted in her present struggle to become the supreme commercial and industrial Power of the West, she will in all probability make another effort towards that end, or some other younger Power say Russia or Japan will try the same game. Unless, therefore, there is a radical change in the industrial and commercial ideals and activities of Western civilization, there will be no abatement of the military and predatory spirit which pervades it now.

Vanity and ambition cannot, in the case of an entire nation, form the motive impulse for aggressive war on such a colossal scale as the war now raging in Europe unless those feelings are aided and strengthened by self-interest, and self-interest as understood by the Westerns of the present day, is the commercial and the industrial interest of the nation. And this interest in its present abnormal form is the creation of the labour-saving machinery and the innumerable industrial applications of the discoveries of the physical sciences. The network of gigantic mills and factories of the West is the result of these applications. Their product is on such a superlatively vast scale, that but a small portion of it can be consumed in the West. Outlets for the enormous surplus produce must, therefore, be found in Asia and Africa. Hence the keen contest among Germany and the other great Western nations for markets, dependencies, colonies or "spheres of operations," in short for Imperial expansion in those continents. The inordinate industrialism of the West is also responsible for various other evils which weigh upon Western Society, such as excessive inequality in the distribution of wealth, capitalism, strikes, etc.

Thus the root cause of the military and predatory proclivities of the Western and the Westernised nations is their maudlin craze for mechanical invention. While the inventive fertility of the West furnishes the strongest incentive to aggressive warfare, it supplies, at the same time, the most effective and destructive means for it in such diabolical inventions as submarines, aeroplanes, powerful explosives, quick-firing and long-range guns &c. Until there is a perceptible diminution of this insensate rage for invention, the military and predatory spirit of the West will not be effectively checked. And until that is done, the Peace propaganda will continue to be quite infructious, and the forces which operate towards ethical and spiritual development will fail to control those which make for material progress, and the stability of Western civilization cannot be ensured until that control is firmly established. Thus in the ultimate analysis, the question whether Western civilization will last or not as a distinct entity depends upon the question

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whether its fatuous frenzy for mechanical invention will continue or not. As I have said elsewhere : "If modern science had not lent its aid so largely to inordinate material progress, and had kept more within the bounds of intellectual culture and ethical development, it would have been an unqualified good. But its wonderful and ceaseless mechanical inventions, which form such a fertile theme for exuberant encomium in the West, arouse in us feelings of anxiety and apprehension." * The ancient sages of India like the Western scientists, acquired many important secrets of nature. They, however, imparted their acquisitions to the select few who were not likely to use them for base purposes. Until modern scientists are more largely actuated by this ancient spirit, and cease to send their discoveries to the market place to the extent they do now, there is no hope for the establishmen of such equipoise between the ethical and the material elements of Western civilization as would secure its survival.

It is noteworthy, that there are causes in operation which may lead to considerable abatement of the Western enthusiasm for mechanical invention. It is inordinate industrialism, the most baneful result of, and the most potent incentive to this inventive exuberance, that forms the most formidable obstacle in the way of the ethical and spiritual advancement of the West, and any causes which tend to bring about its decadence would obviously facilitate the decadence of mechanical invention. Industrialism is so intimately connected with invention, that anything which impedes the course of the one will also impede the progress of the other. There are two causes which, if they continue to operate, may eventuate in the downfall of Western industrialism. First, the yearly increasing competition with the hitherto industrially backward races like the Japanese and the Chinese is slowly sapping the foundations of Western industrialism. Secondly, while there is every probability that the keenness of this competition will be enhanced in the near future, the capacity of Europe to meet it successfully is being diminished by internecine hostilities and by the constant conflicts between capital and labour which not unoften assume the magnitude of civil wars.

Further, Western scientists are no longer exclusively occupied with physical investigations as they were a generation or so ago. They, like the thinkers of the last epoch of civilization, are beginning to be seriously occupied with the great problems. whence, what, and whither. If this wholesome change in the trend of Western thought continues, science will be divorced from its present unholy union with invention and industry and will seek for the happiness of man more through the inner than the outer life, more by the suppression of animal desires than by their gratification.

If the causes mentioned above continue to operate, they are calculated to check the present abnormal growth of industrialism and mechanical invention. Such a result, though, at present, dreaded by the Occidentals as a calamity, would, in reality, prove to be a blessing to them in disguise. It would curb their military and predatory propensities, for they would cease to have the keen interest which they now have in the maintenance and expansion of their dependencies and "spheres of influence" abroad. Thrown back mainly upon their own resources, they would have to depend more upon agriculture for their livelihood than at present, and rural and agricultural life decidedly makes more for ethical development than urban and industrial. The attainment of the harmonious development of the third stage would thus be facilitated, and the stability of Western civilization ensured. "When that consummation takes place, the evil tendencies of Western industrialism would be repressed, but the foundation of international amity it has laid by bringing together all the races of the world would be strengthened, and there would arise, broad-based upon it, a fabric of civilization grander and more majestic than any the world has witnessed as yet." †

* *Epochs of Civilization*, p. 310.

† *Epochs of Civilization*, p. 328.

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Voices of Freedom : An Anthology—II.

By Mr T. E. Will, A. M.

BUT the poets have not stopped with criticism and denunciation. They have insisted that wrongs be righted, and that the axe be laid at the root of the tree. Hear the burden of E. R. Taylor:

Why hesitate? Ye are full-bearded men,
With God-implanted will, and courage, if
Ye dare but show it. Never yet was will
But found some way or means to work it out,
Nor e'er did fortune frown on him who dared.

Shall we in presence of this grievous wrong,
In this supremest moment of all time,
Stand trembling, cowering, when with one bold stroke
These groaning millions might be ever free?
And that one stroke so just, so greatly good,
So level with the happiness of man,
That all the angels will applaud the deed.

Shelley, in the following stanzas of his "Men of England," taunts the workers with their submissiveness :

The seed ye sow another reaps ;
The wealth ye find another keeps ;
The robes ye weave another wears ;
The arms ye forge another bears.

With plough, and spade, and hoe, and loom,
Trace your grave and build your tomb,
And weave your winding-sheet till fair
England be your sepulchre.

And Gerald Massey follows with this appeal to their manhood and courage :

Thus saith the Lord : You weary me
With prayers, and waste your own short years ;
Eternal truth you cannot see
Who weep, and shed your sight in tears !
In vain you wait and watch the skies—
No better fortune thus will fall ;
Up from your knees I bid you rise,
And *claim the earth for all.*

Ella Wheeler Wilcox says: "Let labour claim its rights," and sings :

Let your voices swell the chorus,
That insists upon your claim ;
We can sweep all things before us
If we focus on this aim.

Put away the gun and saber,
For in thought lies greater might ;
Know the earth belongs to Labour,
And let Labour claim its right.

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And Edgerton inquires, "Why wait ye?" adding:

Ye toilers of the earth, to you I speak,
To you whose names have scarce appeared in song,
As though too vile. Why wait ye? Rise and break
The chains that 'round you clank and bind and gall.
Awake!

Like a trumpet blast, James G. Clark, one of America's laureates of labour, utters "The Voice of God":

I have come, and the world shall be shaken
Like a reed at the touch of my rod,
And the kingdoms of time shall awaken
To the voice and the summons of God.
No more through the din of the ages
Shall warnings and chidings divine,
From the lips of my prophets and sages,
Be trampled, like pearls before swine.

The thrones of your kings shall be shattered,
And the prisoner and serf shall go free;
I will harvest from seed that I scattered
On the borders of blue Galilee;
For I come not alone and a stranger;
Lo! My reapers will sing thro' the night,
Till the star that stood over the manger
Shall cover the world with its light.

Emerson chants his "Boston Hymn," and pictures God as repudiating monarchy, and setting up, in its stead, a government of working men, and freeing and compensating the slave:

God said, I am tired of kings,
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor.

My angel—his name is Freedom—
Chose him to be your king:
He shall cut pathways east and west,
And fend you with his wing.

I will have never a noble,
No lineage counted great;
Fishers and choppers and plowmen
Shall constitute a state.

I break your bonds and masterships,
And I unchain the slave;
Free be his heart and hand henceforth
As wind and wandering wave.

Pay ransom to the owner,
And fill the bag to the brim.
Who is the owner? The slave is owner,
And ever was. Pay him,

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Like the Psalmist who has "seen the wicked in great power and spreading himself like the green bay tree," only to disappear and leave no trace behind, Ella Wheeler Wilcox, propounding "The Question," confidently predicts the victory of right:

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just,
Let those who applaud take warning,
And keep this motto in sight—
No question is ever settled
Until it is settled right.

While Charles Mackay, with a faith equally sublime, strikes the same note in his "Eternal Justice."

The man is thought a knave or fool,
Or bigot plotting crime,
Who for the advancement of his race,
Is wiser than his time.
For him the hemlock shall distil;
For him the axe be bared;
For him the gibbet shall be built;
For him the stake prepared;
Him shall the scorn and wrath of man
Pursue with deadly aim;
And malice, envy, spite and lies
Shall desecrate his name.
But truth shall conquer at the last,
For round and round we run,
And ever the right comes uppermost,
And ever is justice done.

James G. Clark sounds "Freedom's Reveille," and grandly foretells the coming of the better day.

The long night wanes; the stars wax dim;
The Young Day looks through bars of blood;
The air throbs with the breath of Him
Whose Pulse was in the Red-Sea flood;
And flanked by mountains, right and left,
The People stand—a doubting horde—
Before them heave the tides uncleft,
Behind them flashes Pharaoh's sword.

But lo! the living God controls,
And marks the bounds of slavery's night,
And speaks through all the dauntless souls
That live, or perish, for the right.
His Face shall light the People still,
His Hand shall cut the Sea in twain,
And sky and wave and mountain thrill
To Miriam's triumphant strain.

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William Jackson Armstrong announces that "The Hour is Near," and echoes the same prophecy :

The hour is near ! The ages' tread
Has waked, at last, the living dead ;
The mighty upward march of years,
Oppression's caravan of tears,
Right's breaking thunders overhead—
Have brought the hour.

And Gerald Massey appeals to the people to " strike the hour" :

Old legends tell us of a golden age,
When earth was guiltless – gods the guests of men,
Ere sin had dimmed the heart's illumined page,—
And prophet-voices say 'twill come again.

O happy age ! when love shall rule the heart,
And time to live shall be the poor man's dower,
When martyrs bleed no more, nor exiles smart—
Mind is the only diadem of power.
People, it ripens now ! Awake, and strike the hour !

In the following triumphant strain, Massey voices the vision of the dawn :

'Tis coming up the steep of time,
And this old world is growing brighter !
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter!
Our dust may slumber under ground
When it awakes the world in wonder ;
But we have felt it gathering round—
Have heard its voice of distant thunder !
'Tis coming ! Yes, 'tis coming !

For a prose poem, sounding a pæan to liberty, we turn to Henry George's *Progress and Poverty*, and read :

" Liberty came to a race of slaves, crouching under Egyptian whips, and led them forth from the House of Bondage. She hardened them in the desert and made of them a race of conquerers. The free spirit of the Mosaic law took their thinkers up to heights where they beheld the unity of God, and inspired their poets with strains that yet phrase the highest exaltations of thought. Liberty dawned on the Phœnician coast, and ships passed the Pillars of Hercules to plow the unknown sea. She shed a partial light on Greece, and marble grew to shapes of ideal beauty, words became the instruments of subtlest thought, and against the scanty militia of free cities the countless hosts of the Great King broke like surges against a rock. She cast her beams on the four-acre farms of Italian husbandmen, and born of her strength a power came forth that conquered the world.

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They glinted from shields of German warriors, and Augustus wept b... legions Out of the night that followed her eclipse, her slanting ra... again fell on free cities, and a lost learning revived, modern civilizati... began, a new world was unveiled; and, as Liberty grew, so gre... art, wealth, power, knowledge and refinement. In the history o... every nation we may read the same truth. It was the strength bor... of Magna Charta that won Crecy and Agincourt. It was the revi... of Liberty from the despotism of the Tudors that glorified th... Elizabethan age. It was the spirit that brought a crowned tyrant t... the block that planted here the seed of a mighty tree. It was th... energy of ancient freedom that, the moment it had gained unity... made Spain the mightiest power of the world, only to fall to th... lowest depths of weakness when tyranny succeeded liberty. See, i... France, all intellectual vigor dying under the tyranny of the Seve... teenth Century, to revive in splendour as Liberty awoke in th... Eighteenth, and on the enfranchisement of French peasants in th... Great Revolution, basing the wonderful strength that has in ou... time defied defeat.

"Shall we not trust her?"

One of the battle-cries of the French Revolution of 1789 wa... "Fraternity." The key to the social movement of to-day is said t... be the *longing for brotherhood*. Modern prophets of a better orde... uniformly voice this aspiration. Edwin Markham calls one of hi... briefest and finest poems "Brotherhood." Its first stanza runs:

The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And till it comes, we men are slaves,
And travel downward to the dust of graves.

With the following beatific vision, worthy of John of th... Apocalypse, and ending with the same thought as Markham's, we close. It is from Mrs. Milne's "Own Him Thine":

Oh, sapphire skies; whose boundless arch
Bids still aspire the spirit's view;
Beneath thy splendour yet shall march
The ransomed people seers knew.
Oh, vine-clad hill and rushing stream;
Oh, valley laughing to the sun;
Thou wilt fulfil the poet's dream,
In that new era—just begun.
No more shall Greed's despoiling hand
The luster of thy beauty mar;
No more a sordid tyrant stand
Earth's bounty from her sons to bar;
But generous Nature wealth bestow,
And toil in interchange be blessed;
For peace shall like a river flow,
When Man hath brotherhood confessed.

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Humour in the Army, II.

By Mr. RUDOLPH DE CORDOVA.

SIR Evelyn Wood tells a strikingly humourous story about his son and Sir Hector Macdonald. Sir Evelyn's son had served in Egypt under "Fighting Mac," as the famous soldier used always to be called, and one day Sir Evelyn asked him whether he and Macdonald had ever had a difference.

"Only once," replied the younger man, "and that was when we both wanted to fight the same man."

FIGHTING MAC AND THE BUGLE CALL.

In the days when Sir Hector Macdonald was a corporal he was present at an inspection held by an officer who was strongly of the opinion that the first duty of all soldiers was to know every bugle call. Unfortunately Hector Macdonald possessed other views, added to an elaborate ignorance on the subject, for as everyone knows there are many celebrated men who have been unable to distinguish one tune from another. Call after call was played, and Hector Macdonald failed to name them. At last the officer turned to him with, "Bless my soul, corporal, I don't believe you know anything. Can you tell me the tune of the pay-call?"

"I'm not very good at music, sir," replied the corporal, who was destined to become one of the most famous soldiers in the army; "but if you'll whistle it I'll tell you if you're right."

WHAT THEY FOUGHT FOR.

That Napoleon had a certain touch of humour in his composition most people know. When he was only a young officer of artillery, a Prussian officer, drawing himself up to his full height exclaimed with much pride, "My countrymen fight only for glory"; then with a sneer he added, "but Frenchmen fight for money."

A glance like fire shot from Napoleon's eyes. "You are right, They each fight for what they are most in need of."

"SATAN'S" CARRIAGE.

During the period the Earl of Carlisle was Lord-Lieutenant of Ireland, Field-Marshal Lord Seaton, one of the celebrated commanders in the Peninsular War, was one of the guests of honour at a ball given at Dublin Castle. When he was ready to go home, one of the footmen was told to ask for his lordship's carriage. He,

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therefore, called Lord Seaton's carriage. Down the line the order was passed in the usual way, one man after another repeating it. Naturally, it was not long before the Irish servants were crying "Lord Sayton's (Satan's) carriage." The coachman, however, took no notice of the summons. Presently one of the linkmen shouted, "The devil's carriage," and without a moment's delay, Lord Seaton's coachman, recognising the description, drove up to the door.

HOW TO OBEY AN ORDER.

Lord Kitchener is popularly credited with a strong objection to married officers. In the British Army he has had predecessors whose opinions were no less strongly marked in the same direction. One of them was colonel of a certain district in India.

Among his officers was a young lieutenant who, having been ill, was given sick leave and went to a hill station to recuperate. There he met a charming girl with whom he fell violently in love. She reciprocated his attachment, so he proposed, was accepted, and the wedding-day was fixed.

Before the happy day the colonel heard what had happened to the young man. He determined to prevent his wedding, so he sent a telegram consisting of three words, "Join at once." The young man read the message with dismay, for he saw his hopes shattered. In despair he went to his intended, and handed her the slip of paper. She looked at it, read it, and the colour on her cheek deepened. Her eyes became brighter than her lover had ever seen them. She looked more beautiful, more bewitching than she had ever looked before. He was on the point of breaking out into expletives on his colonel's conduct, when the girl looked up at him beaming all over with happiness. Before he could ask her the reason for such apparently incongruous behaviour, she put her hand on his shoulder and said, "How you have maligned the colonel. You have always told me he objected to his officers getting married, and here is his telegram which proves that he approves of our engagement. But why is he in such a hurry? I don't think I can get ready at once, but I'll do my best, because of course, sweetheart, you must obey the colonel."

The novel construction she put on the message appealed to the young man, the preparations for the wedding were hurried forward with such alacrity that two days after the receipt of the message the colonel received the following telegram: "Your orders were obeyed we were joined at once."

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A SHREWD TROOPER.

During the American Civil War the army under the command of one of the generals was encamped at a somewhat remote place where there was no possibility of getting anything stronger than water to drink. One day a captain, consumed with desire for a drink, met one of the men in his company, and knowing that if there were any possibility of obtaining it, the man with his native shrewdness, would have some, proceeded to state his case and finished with the direct question whether the private had anything to drink.

"Why, yes, sir," the man replied, "if you don't mind coming to my tent."

The captain did not mind, and in the course of a few minutes two glasses were set out, a bottle was produced, and with a "Here's luck!" and "My respects, sir!" the tumblers were emptied.

Seeing the captain leaving the man's tent and noticing his alert air, one of the lieutenants also awoke to the possibilities of the situation and, waylaying the private, put the same question in turn to him. Again the private led the way to his tent, and again another officer of the regiment left it happier than he went in. That day the private was the most popular man in the whole regiment, and his tent was visited by each of his superior officers until pretty well the whole of the staff had called on him. At last one of the senior officers said to him, "Look here; we've all had a drink with you to-day by turns. Why was it you didn't come up like a man in the first place and invite us all to your tent together?"

"Because, colonel," replied the private shrewdly, "fixing it up in the way I did I drank half my own whisky myself."

NOT THE ONLY ONE.

In one of the battles in the Low Countries an Irish officer was very badly wounded. He fell to the ground, and, unable to help himself, had to lie there until the men of the ambulance found him and bore him from the field to have his wounds dressed. In the course of the action a soldier fell close to him, also badly wounded. Not being of so stoical a temperament or not having such control over himself, he began to yell. His cries got on the nerves of the officer, who shouted at him, "Hold your row, will ye, Do you think there's nobody killed but yourself?"

IN THE THICK OF THE FIGHT.

During a severe engagement in one of the Afghan wars, a captain of a regiment noticed an Irishman under his command in the

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act of retreating. Next day the captain had him summoned to his presence, and addressing him, said, "I must confess, Pat, that I was more than surprised at your action in the engagement yesterday."

"Why, sorr?" asked the man.

"Why, didn't you promise me you'd be in the thickest of the fight, and didn't I see you actually running away?"

"Running away!" replied the private with something like indignation in his voice, "indade, captain, but you desave yourself. I was not runnin' away at all, at all. I remembered my promise, sorr, and I was runnin' round trying to find out just where the fight was thickest, so that I might fight there, when you saw me runnin'."

THE "FATE" OF THE MULE.

After an action a chaplain was visiting the wounded men lying in the field hospital. Among them was a soldier who had been kicked very severely by a mule, and, being in excruciating agony, was disturbing the general quiet of the ward by his incessant groaning.

"Come, come, my poor chap," said the chaplain kindly, as he went to his bedside, "you must try and bear the pain like a man. It's no use, you know, kicking against Fate."

"Bedad, sorr, you're right," said the soldier, opening his eyes and looking up at the speaker, "especially when it's the 'fate' of an army mule."

MILITARY WIT.

A young Irish officer when in Dublin lived in rooms which were very small. One day, one of his fashionable friends called on him, and as he entered said, "Great Heavens, Charles! How on earth can you live in this place? Why, there isn't room enough to swing a cat in. How long have you been living in this nutshell?"

The officer smiled. "Not long enough to become a kernel," was his witty reply.

POLITENESS.

Although his nationality is unknown, it must assuredly have been an Irishman who during the course of an action happened to bend his head at the very nick of time, when a cannon ball passed over it and decapitated the soldier who had been standing immediately behind him. "You see," he said, turning to the man next to him, "one never loses anything through being polite."

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THE MAJOR'S PUN.

An officer who entered the service as a private rose to be major. During his sojourn abroad he had the misfortune to be captured and to be punished by the bastinado. At his return home a lady asked him whether the story was really true.

"It is indeed, madam," he replied.

"And was it really very painful, major?" she asked.

"It was, madam, upon my sole it was."

WHY HE DIDN'T WORK.

A regiment was marching through the chief street of a little town in Ireland. The captain had the reputation, deservedly won, of being an exceedingly strict disciplinarian. He noticed that one of the drummers refrained from taking his part in the music to which the men were marching. He called one of the lieutenants, and told him to find out what the man meant by such gross negligence.

"I have two fine ducks and a big turkey in my drum," the drummer whispered confidentially, "and the turkey is for the captain. That's why I don't beat the drum."

Back went the lieutenant to the captain, and, in reply to the latter's question, repeated what he had heard.

"Bless the fellow," he exclaimed, why didn't he say he was lame. I don't want men to do their duty when they aren't able."

DEVOTION TO DUTY

Though many years have elapsed since the American Civil War, time cannot dim the humour of the following incident. In one of the South Carolina regiments there was an Irishman who was ordered to do sentry duty on the beach of a certain island. His orders were to march between two points and to allow no one to pass without giving the password, which, for the sake of greater safety, was not to be spoken aloud, but to be whispered.

Pat took his place and patrolled the strip of sand to which he had been allocated. After a while the tide turned and gradually the water crept up to where he was marching. It washed out his foot-marks. A little while later it was over the soles of his boots. Instead of retreating towards the shore he stuck to his post, even though the water was up to his ankles. Then it rose half-way up to his knees, above the joint, and up his thighs. Still he plodded on laboriously with his musket over his shoulder, wondering when he was going to be relieved. No one came.

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The afternoon had faded into evening, the evening had faded into darkness, and the moon had risen. Sill Pat moved slowly about with the water up to his waist. It was evident, even to him, that they had forgotten all about the tide. After a time, however, the corporal did arrive with the relief guard. "Who comes there?" cried Pat, shivering with the cold.

"Relief!" the corporal answered back.

"Advance, then, and give the countersign."

"Advance," exclaimed the corporal; "I'm not going in there to be drowned. Come out and be relieved."

Pat had learned the first lesson of soldiery, implicit obedience to the orders he had received. "No, I mustn't," he shouted back. "The lieutenant told me I wasn't to stir from my post till I was relieved."

"Then I'll leave you there all night," returned the corporal, and he turned to move away.

"Begorra you won't," shouted the Irishman, bringing his musket up to his shoulder. "Halt! or I'll put a hole in ye. No one is to pass without the password, and it's to be given in a whisper. They're my orders, and my orders I obey."

There was an ominous click as he cocked his musket. That click settled the matter. Out into the cold water the corporal waded, gave the password, and enabled the Irishman to get back to camp and put on dry clothes.

A QUEEN'S SIZE IN BOOTS.

An Irishman who, during the life of Queen Victoria, converted his boots into coin of the realm for his own purposes, was arrested for his delinquency, and, when charged and brought before his commanding officer, was asked why he had been guilty of such an offence.

"Well, sorr," replied the man, "I've worn' em for two years and I thought they belonged to me."

"Nothing of the kind," answered the officer, "those boots belong to the Queen."

"Sure then I'm sorry, sorr, but I didn't know Her Majesty took twelves."

THE COUNTERSIGN.

Occasionally it would appear men actually forget the countersign, though the result is not always as disastrous as might be supposed if the following incident related by an officer may be accepted as typical. During the Afghan War he went to dine with

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another regiment, and returning late at night to where his own was encamped he found he had forgotten the countersign. When he came within earshot of the sentry, he was greeted with the familiar, "Who goes there?" spoken with a thick brogue. He recognised the voice as that of a private in his own company. Advancing closer he said to the man, "Hang it, I've forgotten the countersign.

"Begorra, sorr, so have Oi," immediately admitted the Irishman, though it might have been only another instance of the man's native wit not to appear to greater advantage than his superior officer.

A BOASTER SNUBBED.

A certain colonel of a cavalry regiment, who was rather renowned for his boasting proclivities, was one day complaining of the incompetence of his officers at a party at which, among the guests, was a witty duchess. "The consequence is," he exclaimed at length, "I have to be my own captain, my own lieutenant, my own cornet——"

"And your own trumpeter, too," said the duchess, without a moment's hesitation.

THE UNKNOWN SEX.

During the time that a certain Middlesex regiment was quartered in Cawnpore a large order was sent to a shoe-making firm for boots for the men. The manager sent the order to the chief baboo with instructions that it was to be attended to without delay. The baboo took the paper and read it with evident surprise on his face. He re-read the order and appeared more mystified still. He read it a third, then a fourth, and finally a fifth time. Then he went off to the manager. "Please, sir," he said, "not understand. Male sex I know, female sex I know, but what is Middlesex?"

FORCE OF HABIT.

Relying on the fact that the moment an order is given the soldier instantly obeys it mechanically, practical jokers, with a zeal worthy of a better cause, frequently amuse themselves at the expense of soldiers. Seeing an old discharged soldier taking home his dinner from the neighbouring baker's one day, a humorist shouted "'Ten-shun" in the manner of the drill sergeant. At the sound of the command the old habit reasserted itself, the soldier brought his feet together, and, unconscious of the joint and potatoes he was carrying in the covered tin, he brought his hands into the proper position, with the result that his dinner fell into the street, to the intense

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gratification of a couple of hungry mongrels as well as of the practical joker, who, it is to be hoped, paid the poor man for the pleasure which his obedience to orders had yielded him.

THE STRONGEST LAW!

If monarchs are not always famous for their wit and humour, there are occasional exceptions. At the famous siege of Chartres, when the town capitulated to Henry IV. of France, the chief magistrate went to deliver up the keys of the gates in accordance with the custom which prevailed in those days. "This town belongs to Your Highness by divine law and by human law," he said, as he made a low obeisance to the monarch.

"And by cannon law," replied Henry IV.

A REGIMENT'S REPUTATION.

Another monarch of France was the cause of the exhibition of humour on the part of an officer belonging to the famous regiment of Orleans. He was sent to the court with certain intelligence, and, in accordance with the custom which prevailed then, he asked that the cross of St. Louis should be given to him.

"But you are very young to have the cross of St. Louis," said the King.

"Ah, sire," said the officer, with a twinkle in his eye, "we do not live long in your regiment of Orleans."

AN UNFAIR ADVANTAGE.

During the first Boer War a certain Highland regiment was in conflict with the burghers, both sides being well protected. The men of the Highland regiment were under orders not to show themselves. In spite of that, however, one of them would get up and take a shot at the enemy, dropping to the ground again the moment he had fired. Seeing him, one of the Boers determined to adopt the same tactics in the hope of potting him and bringing him to the earth without the exercise of his volition. They had exchanged several shots to no purpose, when, as the Scotchman rose, the Boer got up, and firing before the latter, hit him in the hand. It was more surprise than pain which caused the Scotchman to yell.

"Serve you right, Mac," said an officer who was lying on the ground close by. "You were told not to show yourself."

"Nae doot, nae doot," said the man, "but hoo did I ken he was gaun to fire oot his turn."

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THE
Hindustan Review.
LITERARY SUPPLEMENT.

MOTTO :—A reviewer of books is a person with views and opinions of his own about life and literature, science and art, fashion, style and fancy, which he applies, ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to books written by somebody else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand in hand through the field of criticism. As neither sympathy nor knowledge can ever be complete, the perfect critic is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems of the very essence of good criticism and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is Sanity. Let Sanity for ever sit enthroned in the critic's armchair.—*The Rt. Hon'ble Augustine Birrell, M. P., on "The Critical Faculty."*

A LITERARY CAUSERIE.

Indian Thought in Shelly and Tennyson—I.

By A "SEEKER AFTER TRUTH."

It is the purpose of this dissertation to trace the vein of Indian thought that runs through the beautiful poetry of Shelley and Tennyson. The term "Indian thought" is used here to denote the principal ideas of life and death that have been handed down from generation to generation of Indians and beliefs which have been a source of strength and inspiration to not a few of them. And Shelley and Tennyson are here selected because they are the two poets who of all England's poets must for ever be dear to the heart of every cultured Indian: each, in his own way, tackled the eternal problems, and each, though dimly, saw the eternal verities. The ethereal Shelley was the

poet hidden
In the light of thought,
Singing hymns unbidden,
Till the world is wrought
To sympathy with hopes and fears it heeded not:

[Shelley: *To a Skylark.*]

The intellectual Tennyson

Saw thro' his own soul
The marvel of the everlasting will,
An open scroll
Before him lay:

[Tennyson; *The Poet.*]

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When we begin to consider how far our poets may have depended upon Indian philosophy for their ideas, we stand on debatable ground. Plato and Schopenhauer may have supplied them with some food for their thought, or in some cases the ideas may have been the products of their own meditation. The seeker after "parallels" has to remember Tennyson's gentle warning: "The same idea may often occur independently to two men looking on the same aspects of Nature, but the prosaic mind finds plagiarism in passages that only prove the common brotherhood of men." However it may be, there are numerous direct references to India in the writings of our poets.

These references are given below. The references to the "East" and the "Orient" are not mentioned.

SHELLEY.—

Queen Mab—Seeva, Buddh, Chariot-wheels, Brahman's Sacred Hymn, Ind

Alastor—Indus, Cashmire.

The Revolt—of Islam—Buddh, Zerdusht, Brahm.

Rosalind and Helen—The Indian on the pyre of her dead husband.

Prometheus Unbound—Through India, dark Priest, Indian wares, Indian rub
the Celt knew the Indian, Indus, Indian deer

Hellas—Indian Slave, Indian billow.

The Sensitive Plant—Basket of Indianwoof, Indian plants.

Fragments from an unfinished Drama—Indian (a character).

Lines to an Indian air. Indiandell.

TENNYSON—

The Poet—Indian Reeds.

The Palace of Art—Indian Cama.

Locksley Hall—Mahratta-battle, tropic shade and palms, etc.

The Princess, a Medley—Indian craft.

The Brook, An Idyl—Branding summers of Bengal, Sweet half-English
Neilgherry air.

Enoch Arden—Indian fashion.

On the Jubilee of Queen Victoria –Empress of India.

Romney's Remorse—My Indian brother.

The Hesperides—Old Himala.

Shelley knew the names of many of the Indian gods. He must have pictured to himself the animal sacrifices, the car-festivals, and the Brahmans chanting hymns (mantras)—sights which continue to this day. And it is not unlikely that he had glimpses of the simple forest lives of the Rishis of old. There are vague hints in his writings which seem to indicate that the heart of the Himalayas was, in his dream of dreams, the haven of his rest:

> The Poet wandering on, through Arabie
> And Persia, and the wild Carmanian Waste,
> And o'er the aerial mountains which pour down
> Indus and Oxus from their icy cases,
> In joy and exaltation held his way;
> Till in the vale of Cashmire, far within
> Its loneliest dell, where odorous plants entwine
> Beneath the hollow rocks a natural bower,
> Beside a sparkling rivulet he stretched
> His languid limbs.
>
> [Shelley: *Alastor or The Spirit of Solitude.*]

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Again in one of the "Fragments" ;

I would not be a king—
Would he and I were far away,
Keeping flocks at Himalay,

He would renounce all like the Rishis of old and go to the mountains.

Tennyson's connections with India must have been more intimate. One of his sons, Lionel, caught jungle fever while out shooting in Assam, and his fever ultimately proved fatal. In the poem *To the Marquis of Dufferin and Ava*, the poet moans :

For he,—your India was his Fate,
And drew him over sea to you—
He fain had ranged her thro' and thro,'
To serve her myriads and the State,—

"None of his (Lionel's) age in the India Office, where he was for some time a clerk, knew more about India." We may not be far wrong if we presume that this extensive knowledge was shared by his father as well. We are told that "the philosophies of the East had a great fascination for him and he felt that the Western religion might learn from them much of spirituality." India had a charm for him :

Tho' Power should make from land to land
The name of Britain trebly great—
Tho' every channel of the State
Should almost choke with golden sand—
Yet waft me from the harbour-mouth,
Wild wind ! I seek a warmer sky,
And I will see before I die
The palms and temples of the South !

[Tennyson : *To J. S.*]

An attempt will now be made to show how far the English poet and the Indian philosopher agreed on the most important problems which have for ages engaged the attention of thoughtful men.

Death and After.

There is a mystery which confronts all living beings and that is the mystery of Death :

Death is here and death is there,
Death is busy everywhere,
All around, within, beneath,
Above is death—and we are death.
All things that we love and cherish,
Like ourselves must fade and perish.
Such is our rude mortal lot,
Love itself would, did they not.

[Shelley : *Death.*]

This Death, besides being a source of common loss, is a source of common fear. "The horror of the last" is not a thing peculiar to Johnson alone :

Darest thou die ?
The sense of death is most in apprehension ;
And the poor beetle that we tread upon,
In corporal sufferance, finds a pang as great
As when a giant dies.
* * * * *
Ay but to die, and go we know not where :
'tis too horrible !

[Shakespeare : *Measure for Measure.*]

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Yes, to the fear of death is added the fear of the mysterious unknown which is to follow it. And even if a man would die to effect an escape from the ills of this world, he has this dread :

Awful death,
I wish, yet fear to clasp thee !

[Shelley ; *Queen Mab.*]

In the economy of nature death also serves a useful purpose : it has made at least some men ask themselves :

Whence are we, and why are we ? Of what scene
The actors or spectators ?

[Shelley : *Adonais.*]

We own *Adonais* and *In Memoriam* to the intense grief of two great men who could clothe their thoughts in beautiful poetry. At the outset, each poet mourns that his friend is dead. As Shelley said,

It is a modest creed, and yet
Pleasant if one considers it,
To own that death itself must be,
Like all the rest, a mockery.

[Shelley : *The Sensitive Plant.*]

That Light whose smile kindles the Universe,
That Beauty in which all things work and move,
That Benediction which the eclipsing Curse
Of birth can quench not, that sustaining Love
Which through the web of being blindly wove
By man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst, now beams on me
Consuming the last clouds of cold mortality.

[Shelley : *Adonais.*]

In Memoriam, which Tennyson "used to regard as having said what he had to say on religion," almost begins with the expression of his faith in the immortality of the Soul.

Thou madest man, he knows not why ;
He thinks he was not made to die ;
And thou hast made him : Thou art just,
My own dim life should teach me this,
That life shall live for evermore.
Else is darkness at the core,
And dust and ashes all that is.

"I can hardly understand," said Tennyson, "how any great, imaginative man, who has deeply lived, suffered, thought, and wrought, can doubt of the soul's continuous progress in the after-life." And this idea marked his later poems also :

Gone for ever ! Ever ? no—for since our dying race began,
Ever, ever, and for ever was the leading light of man.
* * * * *
Truth for truth, and good for good ! The Good, the True, the Pure, the Just—
Take the charm 'For ever' from them, and they crumble into dust.

[*Locksley Hall, Sixty Years After.*]

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Having admitted the immortality, Tennyson further believed in transmigration. "The life after death, Lightfoot and I agreed, is the cardinal point of Christianity." But Tennyson's idea of that life is somewhat different from that of average Christians. Whether his belief may be taken as an extension of the theory of evolution or as an idea of Indian philosophy, Tennyson held that life is one of continuous progress. The budding mystic, that he was, had his glimpses of past lives and naturally argued that there must be future lives also :

Nor canst thou show the dead are dead,
The sap dries up : the plant declines.
A deeper tale my heart divines,
It may be that no life is found,
Which only to one engine bound,
Falls off, but cycles always round.
Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here ;
Of something done, I know nor where ;
Such as no language may declare.

[*The Two Voices.*]

The poets have elsewhere expressed their belief in transmigration :

* * * * 'twas a sight
O wonder to behold the body and the soul.
* * * * * *
One aspires to Heaven,
Pants for its sempiternal heritage,
And ever-changing, ever-rising still,
Wantons in endless being.

[Shelley : *Queen Mab.*]

A soul shall draw from out the vast
And strike his being into bounds,
And moved thro' life of lower phase,
Result in man, be born and think.
* * * * * *
That each, who seems a separate whole,
Should move his rounds.

[Tennyson : *I. M.*]

The slipping thro' from state to state.

[Tennyson : *The Two Voices.*]

Great and mean
Meet massed in death, who lends what life
must borrow.

[Shelley : *Adonais*]

If such live thus, have others other lives ?
Ay, many more that we may well divine.

[Shelley : *Prometheus Unbound.*]

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Sweet Hesper-Phospher, double name
For what is one, the first the last,
Thou, like my present and my past,
Thy place is changed : thou art the same.

* * * * * *

My paths are in the field I know.
And thine in undiscover'd lands,
To leap the grades of life and light.

[Tennyson : *In Memoriam.*]

Pierces the keen seraphic flame
From orb to orb, from veil to veil.

[T : *I. M.*]

Two children in one hamlet born and bred :
So runs the round of life from home to home.

[Tennyson : *Circumstance.*]

In concluding this subject, it would be well to state that in a fragment entitled "On a Future State," Shelley has expressed his disbelief in a future state or pre-existence. Mr. Forman states that both positions can be maintained with equal success by putting in evidence passages from the same series of his works. Considering the haste and immaturity which characterised Shelley's compositions, these variations are not surprising, and his statement in *Adonais* (1821).

That Light whose smile kindles the Universe

* * * * * *

now beams on me
Consuming the last clouds of cold immortality,

should be taken as his last word on the subject. As the Bhagavad Gita says: As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

THE BOOK OF THE MONTH. *

Hindu and Buddhist Myth.

By Mr. PERMESWAR LALL, M. A., BAR-AT-LAW.

NO names inspire the Indian Nationalist more fervently than those of Sister Nivedita, and Dr. Ananda K. Coomaraswamy. Nivedita may be said to be the very embodiment of the new type of Indian Nationalism. She believed in all those reactionary institutions which the Social Reformer seeks to sweep away. She was an upholder of the *Purdah* and child marriage and perpetual widowhood as institutions essential to the preservation of the society she had learnt to admire ; and she had undoubted faith in the reserve power of the Indian people and her call to the younger generation was a ringing challenge to them to rise, not only to the height of the past but to the demand of the future. The influences that have gone to the shaping of the

* *Myths of Hindus and Buddhists.*—By (the late.) Sister Nivedita (Margaret E. Noble) and Dr. Coomaraswamy (George G. Harrap. & Co., London W. C.)

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New India are still obscure; but this may be said with complete assurance, that among them all there has been no single factor that has surpassed or equalled the character, life and words of Sister Nivedita. Those of us to whom she gave the ennobling gift of her friendship knew her as the most perfect of comrades, while we hold the memory of that gift as the world's highest possession.

Dr. Coomaraswamy and Mr. Havell have done for Indian Art what Nivedita did for Nationalism in the political sense. Indian Art which was despised and held as of no great artistic value by educated Indians themselves, is now looked upon in a very different light. The writings of Nivedita and Coomaraswamy are not merely the interpretors of India to Europe "but even more the inspiration of a new race of Indian students, no longer anxious to be anglicised but convinced that all real progress—as distinct from mere political controversy—must be based on national ideals, upon intentions already clearly expressed in religion and art."

A book by two such authors should be welcomed by all Indians as marking an event in literary history. The aim of the authors has been to relate in a manner, as close as possible to the original but in a much condensed form, such of the myths as are more or less familiar to every educated Hindu. These stories have the advantage of illustrations by artists of the school of Mr. Abanindra Nath Tagore, some of them being by Mr. Tagore himself. The new School of Art has many admirable points but at times it is so obscure that it may well bear comparison with the poetry of *Ghalib*.

The chronology adopted throughout this book is the accepted chronology of the Western Orientalists. This is somewhat strange for a thoroughgoing Hindu like the Sister Nivedita. But though these authors adopt the chronology imposed on Indian history from the West, the interpretation of Indian life they present, is not that of the Orientalist. The Jewish philosopher, Spinoza, is said to have been "drunk with God." Nivedita and Coomarswamy are drunk with India.

Greece and pre-eminently India, formed what may be called *culo-de-sac*. Here, as if up the long shores of some hidden creek, would be forced the tidal wave of one epoch after another, each leaving on the coast a tidal mark that perhaps none of its successors would be able entirely to cover. Hence in India we may hope to discover means of study, as nowhere else in the world, of the succession of epochs in culture.

For a single generation enamoured of foreign ways is almost enough in history to risk the whole continuity of civilization and learning. Ages of accumulation are entrusted to the frail bark of each passing epoch by the hand of the past, desiring to make over its treasures to the use of the future. It takes a certain stubbornness, a doggedness of loyalty, even a modicum of unreasonable conservatism may be, to lose nothing in the long march of ages; and even when confronted with great empires with a sudden extension of the idea of

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culture, or with the supreme temptation of a new religion, to hold fast to what we have, adding to it only as much as we can healthfully and manfully carry. Yet this attitude is the criterion of a strong national genius and in India, since the beginning of her history, it has been steadily maintained. Never averse to a new idea, no matter what its origin, India has never failed to put each on its trial. Avid of new thought, but jealously reluctant to accept new custom or to essay new expression, she has been slowly constructive, unfalteringly synthetic from the earliest days to the present time. Hinduism is, in fact, an immense synthesis, driving its elements from a hundred different directions, and incorporating every conceivable motive of religion. Now and again in history a great systematizing impulse has striven to cast all or part of recognised belief into the form of an organic whole.

The Mahabharata is the result of the greatest of the efforts thus made to conserve in a collected form all the ancient beliefs and traditions of the race. The name Mahabharata itself shows that the movement which culminated in the compilation of this great work had behind it a vivid consciousness of the unity of the Bharata or Indian people. For this reason one finds in this work a complete embodiment of the ideals to be found in the social organism, religion, ancient history, mythology, and ethics of the Indian people. Hence if we want to follow Indian mythology from its dim beginnings to its perfect maturity through all its multiform intermediate phases, we cannot have a better guide than the Mahabharata. For in India mythology is not a mere subject of antiquarian research and disquisition ; here it still permeates the whole life of the people as a controlling influence.

I.

The story of the Ramayana is told in a condensed translation in which all the most essential matters are included; while no episode or figure of speech has been added for which the original does not afford authority. "Not the least significant feature of Valmiki's epic," says Dr. Coomaraswamy, "lies in its remarkable presentation of two ideal societies; and ideal good and ideal evil. He abstracts as it were from human life an almost pure morality and an almost pure immorality tempered only by so much of the opposite virtue as the plot necessitates. He thus throws into the strongest relief the contrast of good and evil—as these values presented themselves to the shapers of Hindu society. For it should be understood that not merely the lawgivers like Manu, but also the poets of ancient India, conceived of their own literary art not as an end in itself but entirely as a means to an end—and that end the nearest possible realization of an ideal society. The poets were practical sociologists using the great power of their art deliberately to mould the development of human institutions, and to lay down ideals for all classes of men. The poet is in fact a philosopher, in the *Nietzschean* sense, so to say, of one who stands behind and directs the evolution of a desired type. Results have proved the wisdom of the chosen means, for if Hindu society has ever as a whole approached the ideal or ideals that have been the guiding force in its development it is through hero-worship."

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The history of Hindu society might much rather be written in the terms of the degree of approach towards or divergence from the system of Utopists, Valmiki and Manu. How powerful their influence still is, compared even with the force of custom, appears in the fact that it is at the present day the aim of many reformers by no means to abolish the caste system but gradually to unite the subcastes until now but the four main colours remain as effective social divisions.

Speaking of Valmiki's ideal society, says Dr. Coomarswamy :— "From the first we are impressed with its complexity and with the high degree of differentiation of the interdependent parts of which it is constituted. It is founded on the conception of gradation of rank, but that rank is dependent, not upon wealth, but upon mental qualities only. The doctrine of re-incarnation is taken for granted, and the conception of Karma (that the fruit of actions bears inevitable fruit in another life) being combined with this, the theory naturally followed that rank must be determined solely by heredity. He, who deserved to be born as a Brahman was born as a Brahman, and he who deserved to be born as a Shudra was born as a Shudra. This is the theory which finds practical expression in the caste system or as it is known to Indians, the system of "colour" (Varna), in modern vernacular, "birth" (Jati). Fundamentally there are four colours : Brahmans, the priests and philosophers ; Kshatriyas, the ruling or knightly class; Vaishyas, traders and agriculturists ; and Shudras—servants of the other three who alone are "twice born", that is, receive priestly initiation in early manhood. Besides these, there are recognised a vast number of subdivisions of the four main classes arising theoretically by intermarriage and distinguishable in practice as occupation-castes.

For each colour Hindu theory recognises an appropriate duty and morality (dharma) ; to follow any but "the own dharma" of a man's caste constituted a most disastrous sin, meriting condign punishment. In this conception of *Own Dharma* there appears at once the profound distinction of Hindu from all absolute moralists, such as the Mosaic or Buddhist. To take one concrete example, the Mosaic decalogue lays down the commandment "Thou shalt not kill," and this commandment is nominally binding equally upon the philosopher, the soldier and the merchant—a somewhat illogical position. But Hinduism permeated though it be by the doctrine of Ahinsa, harmlessness, does not attempt to enforce it upon the Kshatriyas or Shudras ; it is the hermit and the philosopher above all who must not kill or hurt any living thing, while the knight who shrank in time of need from slaying men or animals would not be praiseworthy as a humanitarian but blameworthy as one who neglected to follow his own morality.

In an aristocratic society, such as Valmiki contemplates, the severity of social discipline increases towards the summit ; those who have the greatest power must practice the greatest self-restraint, partly because *noblesse oblige*, partly because such austere discipline is the necessary condition without

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which power would rapidly melt away. It is needful to remember this essential character of a true aristocratic society, if we are to understand some of the most significant, and, to the democrat and individualist, the most incomprehensible and indefensible episodes of the Ramayana.

The story though full of marvels has a profound significance. All the great powers possessed by the protagonist of one side or the other are represented as one by self restraint and mental concentration, not as the fruit of any talisman fortuitously acquired. Thus the conflict becomes in the last resort essentially a conflict of character with character. The case of magical weapons is characteristic. Hanuman is struck down and paralysed with one of these, but no sooner are physical bonds added to the mental force than he is free—clearly in evidence of an apprehension of the principle that to fortify will with violence the power of wisdom is inevitably an unsuccessful policy.

The concluding remark of Dr. Coomaraswamy on the Ramayana is characteristic of the man. Says he : "It is hardly possible to turn aside from this aspect of the myth of Rama and Sita without expressing profound regret that this great means of education should have been eliminated from the modern educational system of India—in the name of religious neutrality. For it would be scarcely going too far to say that no one unfamiliar with the story of Rama and Sita can be in any real sense a citizen of India, nor acquainted with morality as the greatest of Indian teachers conceived it. Perhaps one might go further and say that no one unfamiliar with the story of Ram and Sita can be a citizen of the world."

II.

The Indian national saga beyond all dispute is the Mahabharat. This is to the Indian village and the Indian home what the Illiad was to the Greek and to a certain extent also what the Scriptures and the Gospels are to modern Europe. It is the most popular of all the sacred books—it contains as an interlude the Bhagvad Gita, the Gospel of modern nationalism. Like other ancient literature, in the Mahabarata a thousand other tales are embedded in the great poem, but the main theme is the great drama of the two royal families. The story moves with swiftness and extraordinary richness of colour, but perhaps most of us remembering that the work is ancient will be still more impressed by the subtlety and moderness of the social intercourse which it portrays. Here and there we may find an anomalous custom or a curious belief, but in delicacy of character-painting, in the play of personality, and in the reflection of all the light and shade of life and society, we find ourselves in the Mahabharata, fully on a level with novels and dramas of modern Europe. The fortitude of Karna when his mother embraces him ; the low voice in which Yudhisthira says 'elephant' as a concession to his conscience ; the laugh of Bhishma in battle contenting himself with a slightly emphasised "Shakhandni" ? ——these, amongst others, will occur to the reader as typical instances. The outstanding fact to be realised about the Epic, however, is that

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from end to end its main interest is held and centered on character. We are witnessing the law that, as the oyster makes its own shell, so the mind of man creates and necessitates his own life and fate. The whole philosophy of India is implicit in this romance, just as it is in the common household life. The Mahabharata constitutes, and is intended to constitute, a supreme appeal to the heart and conscience of every generation. Far more than the national tradition it embodies the national morality. In this fact lies the great difference between it and the Greek epics, in which the dominant passion is the quest of ideal beauty.

For Indian readers it would be waste of time for me to go into the stories of the Mahabharata as related in this book—but practically the whole of it is by Nivedita and well deserves our attention. It has all the literary faculty which she showed in the *Cradle Tales of Hinduism*, and some passages are so deeply impassioned that we may justly say that few English writers of the present day come up within measurable distance of her.

The next chapter deals with Sri Krishna. Like the Theosophists Dr. Coomaraswamy holds that the Krishna of the Mahabharata is different from the Krishna of the Bhagvad Purana. The one is essentially Dwarka Nath (the Lord of Dwarka) the friend and adviser of princes; he is identified with Vishnu in many passages, although in his human form he worships Mahadeva and Uma and receives gifts from them. But his youthful adventures are nowhere made mention of in the Mahabharata. Although the doctrine of *Bhakti*, loving devotion to him, is put forward in the Bhagvad Gita, the cult of the boy Krishna is developed in the later Purans. This chapter deals with stories of Krishna as contained in the Vishnu Purana, the Bhagvad and the Premsagar. As in the Ramayana so in these Puranas, two ideal societies are put forward and contrasted. Mathura is in possession of the Rakshasa Kans. This is the evil society. In Gokula or Braj reside the good people wherein gods may become incarnate in heroic individuals, with the object of destroying the immoral society of Mathura. This story whatever its origin, has sunk deep in the heart and imagination of India. Its chief scripture is a doctrine of *Bhakti* (devotion) as a way of salvation. This is a way that all may tread, of whatever rank or humble state. The Gopis are the great type and symbol of those who find God by devotion (Bhakti) without learning (Juanam). It is for Krishna that they forsake the illusion of family and all that their world accounts as duty; they leave all and follow him. The call of his flute is the irresistable call of the Infinite; Krishna is God, and Radha, the human soul. It matters not that Jamuna and Brindaban are to be found on the map: to the Vaishnav lover, Brindaban is the heart of man where the eternal play of the love of God continues.

III.

The history of Buddha is not a myth. It is true that it is possible to disentangle from the Buddha legend, as from the Christ story, a nucleus of historical fact. Western scholars have been engaged in this task for the

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last half century—but the legends have a distinct literary and spiritual v of their own. It is necessary to realise that the Buddha, though a refo and perhaps from priestly point of view a heretic, (if such a word can be use connection with a system permitting absolute freedom of speculation) ad tedly was brought up, and lived and died as a Hindu. Comparati little of his system, whether of doctrine or ethics, was original or calculated deprive him of the support and sympathy of the best among the Brahma many of whom became his disciples. The success of his system was due various causes : the wonderful personality and sweet reasonableness of the ma himself, and constant insistence upon a few fundamental principles, and the way in which he made his teaching accessible to all without respect aristocracy of birth or intellect.

The idea of impermanence, of the inevitable connection of sorrow wi life, of life with desire, the doctrine of re-birth, of *Karma* (every man must rea what he himself sows) and a complex formal psychology—all these belong the intellectual atmosphere of the Buddha's own time. Where he differed mo profoundly from the Brahmans was his denial of soul, of any enduring entity in man apart from temporary association producing the illusion of a person, a *ego*. Yet this difference, says Dr. Coomaraswamy, is more apparent than rea and we find in later times that it becomes almost impossible to distinguish between the Buddhist "void" and the Brahman "self." Even the word "Nirvana" is common to Buddhism and Hinduism, and controversy turns upon whether "Nirvana" is or is not equivalent to extinction.

The heresy of individuality is the first great delusion which the one who would set out on the road to "Nirvana" must abandon. The idea of soul or self is illusory because there is in fact no being, only an everlasting becoming. Those free from these delusions could enter on the path which leads to peace of mind, to wisdom, to "Nirvana" (Release). Most briefly this path is summed up in the celebrated verse :

To cease from all sins,
To get virtue,
To cleanse one's own heart—
This is the religion of the *Buddhas*.

Round the personality of the Buddha the race imagination has woven the stories of the Jatakas. We have to begin with His resolve in a long previous life to become a Buddha and with his subsequent incarnations in many forms till at last he was born as the Sakhya Prince.

IV.

The legends of Shiva come in the next chapter. It happens, says Nivedita, constantly in the history of Indian literature that a new wave of theology becomes the occasion for a recapitulation of the older theory of the origin of the universe. This fact she regards a good fortune for students, for without it there would be no clue to the ancient conceptions. The story of Daksha is of this order. It was held by the promulgators of Aryan and

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Sanskritic views that Brahma had vaguely speaking been the creator of the worlds and amongst those who held this belief there grew up the philosophy of the inherent evil and duality of material existence. How to account for the evil in a world in which good brought forth evil and evil brought forth good ; and good without evil was mere contradiction in terms. How could the great God be made responsible for anything so disastrous ? Plainly He could not be. So the myth was elaborated that Brahma had at first created four beautiful youths to be the progenitors of mankind, and they had sat down to worship on the banks of lake Mansarowara. Suddenly there came to them Shiva in the form of a great swan—the prototype of the Paramahansa or supreme swan, the title of the emancipated soul—who swam hither and thither warning them that the world about them was an illusion and bondage, and that their one way of escape lay in refusing to become fathers. The young men heard and understood and plunging into meditation they remained on the shores of the divine lake, useless for any of the purposes of the world. Then Brahma created the eight lords of creation, the Prajapatis and they it was, who made up the muddle that is called this world. At this point in the history of Brahma where he creates Prajapatis, in a story whose evident object is to show the part played by Shiva in the process creation, it is obvious we are taking on board the whole of a more ancient cosmogony. The converse fact that the gods of that mythology are meeting for the first time with a new series of a more ethical and spiritual conception than have hitherto been familiar to them is equally indisputable. To an age before the birth of Buddhism, Shiva may have been familiar enough but the preaching of that faith throughout the length and breadth of India must by this time have educated the people to demanding moral and spiritual attributes in their deities instead of a mere congeries of cosmic powers, and so trained they come back, it would appear, to the ancient mythology as to something whose significance they have forgotten. Shiva has many forms, evil as well as good. This must be so if we are not to postulate a separate " devil."

V.

Towards the end of the book Dr. Coomaraswamy puts down briefly the fundamental conceptions of Indian theology and cosmology. The one Absolute Reality is Brahman (neuter) which by assumption of attributes becomes Ishwara, God or overlord. Ishwara has three aspects namely Brahman, Shiva, and Vishnu, with their Shaktis or energies, Saraswati, Devi and Lakshmi. Sectarian worshippers identify one of these with the highest Ishwara and regard the two other aspects as merely Devas. Hence there appears a certain confusion of status in the legends—according to the particular sectarian standpoint from which they are related. Almost all Indian worship is monotheistic ; there is not for the individual worshipper any confusion of God with gods. *Avotars* are special incarnations assumed by portions of the Supreme for helping on the process of evolution and release. " Wheresoever " says Sri Krishna, in the Bhagvad Gita, "the law fails and lawlessness uprises, O thou of Bharati race,

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then I do bring Myself to bodied birth. To guard the righteous, to destroy evildoers, to establish the Law, I come into birth age after age."

Distinct from Ishwara are the Devas such as Indra, Agnis, etc. The Devas dwell in Swarga, an Olympean Paradise. They bestow on their worshippers diverse boons—but they are never saviours of souls. Their normal status is like that of men, and Swarga is a place where wishes and desires are gratified and where also human beings obtain the reward of good deeds in the intervals between one birth and another. Human beings by *tapas* or ritual sacrifices, and generally by good deeds, may attain a place in Swarga and even the status of a Deva ; but this does not preclude the necessity of re-birth on earth ; nor is it to be regarded in any sense as salvation.

In speaking of Hindu cosmology it is chiefly our solar system that is to be understood ; but it will be clear that similar principles are applicable to any other system or to the whole universe composed of many systems. No original creation of the universe can be imagined—but there are alterations, partial and complete, of manifestation and withdrawal.

The prime cause of creation is inexplicable, for in a universe conditioned by causality, causes must precede causes backwards for ever. But the process of manifestation or creation is more properly regarded as outside Time, and as equally past, present or future. No motive can be assigned for this Will—a fact which is mythically represented by calling the world process *Lila*, the Lord's amusement ; or again by saying that Being desires to behold the reflection of its own perfection mirrored in Non-Being.

Such in brief is the great book that is the joint production of Nivedita and Coomaraswamy. In modern India where even our Hindu boys and girls are growing up without a knowledge of the ancient mythology of their country, a book like the present one is indeed a boon. And now that we are not any more anxious to be anglicized and are becoming convinced that all national progress must be based on national ideals it would be well if we read such books over and over again.

VIEWS AND REVIEWS.

Two Great American Dictionaries. *

ABOUT twenty years ago, when the first edition of the *Standard Dictionary* appeared, two qualities of that work made an immediate appeal to those who have occasion to make daily use of dictionaries—its practicability

* *New Standard Dictionary of the English Language*, upon original plans, designed to give, in complete and accurate statement, in the light of the most recent advances in knowledge, in the readiest forms for popular use, the orthography, pronunciation, meaning, and etymology of all the words, and the meaning of idiomatic phrases, in the speech and literature of the English-speaking peoples, together with proper names of all kinds, the whole arranged in one alphabetical order. Prepared by more than 380 specialists and other scholars under the supervision of Isaac K. Funk, D.D., LL.D., editor-in chief ; Colvin Thomas, LL.D., consulting editor ; Frank H. Vizetelly, Litt.D., LL.D., managing editor. Also *A Standard History of the World*, complete in one volume. Large quarto. Illustrated with many full-page plates in color and in black and white, and also textual figures. (Funk & Wagnalls Company. London.) 1914.

An American Glossary. By R. H. Thornton. 2 Vols. (Francis & Co., London.) 1912. Price 1-10s.

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and its comprehensivenes. None of the earlier dictionariess had so reduced definition to an exact science. Cutting out all extraneous matter, the *Standard* seemed to go at once to the heart of every subject, presenting the searcher with precisely those facts and only those that would be of direct service. The range of the dictionary also was commented upon as phenomenal. It embraced 300,000 terms. During the two decades since the publication of the *Standard*, it has commended itself to thousands of students and writers, fully realizing all that was claimed for it at the outset. At the end of twenty years, however, a revision was demanded, and this has been completed in a most satisfactory manner. A surprising increase of nearly 50 per cent. has been made in the number of terms defined, and in many ways the method of presentation has been greatly improved. The edition is printed from new plates and is wholly a distinct work. It is more than a dictionary, in the usual sense of the word, since it includes a vast amount of biographical, historical, and geographical information that is commonly presented in cyclopedias and gazetteers. The great advantage to the user of the dictionary lies in the fact that all this information is in a single alphabet. In looking up the name of an American village where a battle may have been fought, or where an educational institution, is located, one does not have to go to a separate cyclopedia of proper names, but finds the desired facts in the *Standard* under the same alphabetical arrangement in which he would look for any word in common use. The result is that in the new *Standard* one has perhaps the closest approach to an encyclopedia that has yet appeared. So far as the range of human knowledge can be compressed within a single book, it has been done in this case. That it is a book for the people, in this sense, is one of the first impressions one gains of the *Standard Dictionary*, and it will be regarded from that standpoint in the present review. To pass at once to a typical instance, we note the abandonment of the principle of historic sequence in the arrangement of the several meanings of a given word. The "common-present-day meaning" is given first and obsolete meanings left to the last. There are many of us who find in this innovation an affront to one of our scholastic prejudices. Yet, when we come to think of it, there is much to be said for the change. It is doubtless only a small minority of dictionary-users to whom the historic succession of meanings is of significance, and only a minority of this minority take account of that succession habitually in their daily use of such a volume. The arrangement here adopted probably represents some saving of time, enough saving to be worth while. Besides, a historical arrangement is liable to be very uncertain and at times misleading, especially after the first number of any given series; and so far as the etymology of the words is concerned, the present volume deals with the matter concisely and clearly, after the definitions instead of before them. So the general arrangement here is, after all, roughly historical, running backward from the present to the past, in place of the traditional sequence from the origins to the present usage.

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Another popular characteristic of this work is the employment of a manner of devices for conveying information vividly to all manner of readers. The formal definitions of individual words are, of course, fundamental. But these are supplemented, where possible, with an astonishing multiplicity of picture illustrations run into the text, clear, simple illustrations that illustrate. There are numerous full-page groups of illustrations, and these depart freely from traditional standards, in the endeavor to impart information for which there may be considerable demand. The pages devoted to systems and apparatus for fighting fire in cities offer a conspicuous example, as do those representing various phases of the modern police and postal services. Modern steel construction is illustrated by a striking view of the Woolworth Building, New York, alongside of a section of the Metropolitan Tower, together with numerous cuts representing details of such construction. Dr. George F. Kunz's unlimited fund of information regarding precious stones and jewels has been drawn on freely, the result being presented in a remarkable plate representing the most famous diamonds in the world, and in a colored plate of other representative gems. Altogether, there are more than fifty of these full-page plates and illustrations. Included in the number are those relating to aeronautics and aviation; types of cattle, horses, sheep, dogs, and fowl; motorvehicles, railroad equipment, passenger steamships and ships of war, telegraphs and telephones (both the wiry and the wireless variety), forms of bacteria, and types of mankind. There is no occasion to enumerate all of them. But why should not even the dispassionate reviewer indulge the sentimental reflection that, even in these days of pictures innumerable, there will be youthful enthusiasts for this branch or that of the world of nature and the arts, who will pore over these plates and the text which accompanies them, and will get from them some of the real stuff of their interest in life? There is certainly much of definite and useful information which the same plates and their accompaniments will furnish to more mature and experienced students.

Another device that is freely employed is that of concentrating in tabular form considerable masses of information regarding topics sufficiently unified to admit of such treatment. As examples, taken almost at random, may be mentioned the tables of national legislatures; of coins and moneys; of varieties of apples, plums, and cultivated fruits and vegetables; of varieties of explosives, grasses, soaps and wines. There are some four hundred, in all, of these comprehensive groups and they constitute a valuable feature of the work. Some of the most interesting and useful of the tables are joined with full-page illustrations, such as have been mentioned. As examples, may be named the ethnological plates and tables, supplemented by tables, in their appropriate places, of African and American-Indian tribes, as well as by text regarding philological and anthropological classifications; the elaborately analyzed chart of hand-made laces, with its page of dainty illustrations; the comprehensive color charts (under the word *spectrum*), supplemented by such

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extensive tables as those of the varieties of black, blue, brown, green, lake, orange, red, violet, white, yellow, and of the classes of dyes.

Some of these are instances in which the volume wanders freely afield from the narrower lines of word-study into whatever of related information may be sought by the users of a dictionary. There are other instances in which, quite apart from any pictorial illustration, there is tabular matter joined with historical and analytical notes which give, in extremely compact form, a really encyclopedic treatment of the subject in hand. As notable examples of such treatment, reference may be made to the presentation of physical measurements, under the entry *unit*, and, together with this, the comprehensive tables of *weights* and *measures*, under these respective word-entries; to the matter under *steam*, *steam-engine*, and *locomotive*; as also to the less systematic and imposing but very useful matter entered under the words *case*, *plow*, *degree*, *steel*.

But within the definite domain of words and the use of words there is presented a really remarkable development of such information as men and women in all walks of life have need of for every-day speech and reading and writing. Here we find set forth the prepositions which appropriately accompany different words in their different meanings. Here are not only extensive comparisons of synonyms, but numerous antonyms are also presented. Here are many lists of words connected with the name of some occupation or craft, or some form of construction or science. Interesting examples may be found under the words *architecture* and *building*, with all manner of supplements under such entries as *carpentry*, *moulding*, *screw*, *arch*, *bond*, *brick*, and *plumbing*. Other examples equally suggestive may be found under the words *wire*, *golf*, *blacksmith*, *automobile*, *chess*, *music*, *agriculture*, *mining*. Here is a proper economy of space in the listing of many words, a good part of them self-explanatory, and so requiring only such listing, under a common prefix, as *un-*, *semi-*, *arch-*, or *anti-*. Somewhat similarly, long lists of brief definitions are in some cases condensed under the entry of a common initial syllable which is not in the nature of an ordinary prefix; as we find, near together, the groups of the Greek derivatives in *chlor-*, *chloro-*, *chol-*, *chondr-*, *chromo-*, *chrono-*, and *chryso-*. In general also, there is a very convenient and satisfactory grouping, under the appropriate words of the related compounds and phrases. These various devices of presentation are not mentioned here as, all of them, new things under the sun. That goes without saying. But they are so extensively employed and organized in this work as to earn for it real distinction as a dictionary convenient in use and of very wide usefulness.

The discussions of the various uses of a word in its different meanings and relationships are in some instances particularly instructive. And this treatment is carried to the length of conveying warnings against common errors of speech, of giving rules for the formation of possessives and plurals, and presenting a variety of information regarding grammatical and rhetorical construction. If some of this should be thought unnecessary to readers of

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ordinary education, the objection is one that quickly melts away. This is information of a kind that is widely needed. And the supply of such information in a dictionary is not merely an immediately practical service. The relationships of a word are as important as its etymology and its definitions. What we have here set forth is a kind of ecology of language, a thing nearly if not quite as significant af the anatomy and physiology of language.

There are various other devices of arrangement which conduce to convenience, but need not be enumerated here. One, however, calls for special mention, and it appears to be a new thing in works of this kind, namely, the entering of all word-lists under a single alphabet. In this case the fact that a proper noun is proper does not exclude it from the body of the work; and real personages, or even more persons, living or dead, if they be named at all, are no longer consigned to a side-show, but are admitted to the main tent along with all the gods of all the mythologies. There are *pros* and *cons* regarding this innovation, but, personally, we find that we like it. There are doubtless good logical reasons for still putting off the glossary of foreign words in a place by itself, but so far as mere convenience of reference is concerned there would seem to be no reason why these immigrants into the English language might not be domiciled among the citizen-words.

We have been considering thus far a kind of democratic character in the work as regards devices of arrangement and varieties of information imparted. The ultimate test of any work of reference, however, as has been noted above, must be the accuracy of the information it conveys. One hundred per cent. of accuracy cannot be demanded, for it is never attained and probably never can be attained in a work of such dimension. But a very high percentage is demanded, and justly so; a proportion so high that the lapses shall be inconspicuous, if not practically negligible.

The best assurance of the prevalent accuracy of the *New Standard* is the high character of the scholarship employed upon the work in its several fields of information. Even a cursory examination of the composition of the editorial board, including some four hundred members, reveals the great care which has been exercised in the organization of this undertaking. Names long familiar in the world of science and letters start out at one from every column, and other names, known to but comparatively few beyond the circles of their respective specialities, are equally an assurance of thorough workmanship. Taking account only of those engaged upon the present edition, one is arrested at first glance by most eminent names.

Possibly specialists in various fields could point to deficiencies from the point of view of their several subjects, as is the case with any extensive work of reference. But the conviction abides, after due allowance for all such adverse judgment has been made, that we have in the *New Standard Dictionary* a valuable apparatus of a public education, a work for the use of scholars in many fields, and notably a reference book for the widest popular use, which will be

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found surprizing and well-nigh inexhaustible in the wealth of information which it has to offer. It should find a place in every library.

II.

The author of *An American Glossary* is a member of the Philadelphia bar, and was for twenty years Professor of Law in the University of Oregon. He makes it clear that he has fixed definite limits to the material which he considers. For one thing, "over 80 per cent. of the illustrative quotations are half a century old. No attempt has been made to register the voluminous outpourings of modern slang."

One must recognize that any collection of modern slang approaching completeness would have swamped other material. It is to be regretted that accurate contemporary record is not kept of slang, because slang is language in the making, and an appreciable portion of it becomes for a shorter or longer period standard speech. Its origin and development, then, are of interest and importance; but any measure of certainty about them is attainable only when slang is captured, as it were, on the wing. Aside from that part of it which succeeds in making a place for itself as "good English," slang enters largely into current literature, especially fiction, and into the minor periodicals, as newspapers. It is worth while, therefore, to have a complete record of slang made while it is still current; then from this record can be culled in a future period that portion which is useful in interpreting the literature or the language-phenomena of its time.

Another element, bulking largely in the daily speech of any average community, especially in sections removed from educational and literary influences, is composed of provincialisms and vulgarisms. These terms are not mutually exclusive. By provincialism is meant a form or construction characteristic of a given region; the provincialism may or may not be a vulgarism. By vulgarism is meant a form or construction violating the grammar (or accepted principles) of the language—a kind of error that marks the speech of the illiterate; a vulgarism may or may not be provincial. The speech of the masses in any given region is always marked by provincialisms and vulgarisms; from the former, indeed, no speaker is wholly free.

But the collection of speech-peculiarities of any one important region and generation is work enough for one man. A comprehensive collection for a whole nation, through two centuries, must be the work of many acting in harmony. The result of their labors would be two collections: (1) The current slang, voluminous, much of it transitory, but all suggestive and illuminative. A good part of such a collection would have only temporary value. (2) That part of slang and of provincial speech which has found a place in the more or less temporary local literature of the region or time, and in the more or less permanent fiction which attempts to portray the region or the time. Such collections will be of value to future generations in the interpretation of the life of the people who produced the literature in question.

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The present work is of the latter class. Certain limitations mark the work which must mark any such work that is the product of one man's spare time. An adequate review of the field would require the whole of a long life because the material must be gathered from so immense a mass. Mr Thornton's "Index of Authorities," at the end of Volume II, contains the names of about eighty periodicals (for the most part newspapers), widely distributed in place and time, and the titles of about two hundred and three books. The books are chiefly novels and books of travel and description. These of course are excellent sources.

With reference to the work under discussion, it must be recognized that there is a great deal of valuable material in it. The periodicals and books from which it was gathered cover a wide range of territory and time. But along with that fact it must also be said that the sources used were by no means all-inclusive, and hence the material assembled is not a complete collection. Most of the periodicals from which citations are made cover each only a year or a few years. The materials gathered from novels could be augmented; that from journals of travel and description is reasonably complete.

Accepting the limitations that the author fixed, as stated in the opening paragraphs of his words "To the Reader," and recognizing the necessary limitations that the nature of the work and the character and extent of the sources imposed, we have no hesitation in saying that the task is well done. It was not an easy task; in some respects it was impossible. There are many so-called Americanisms which are equally Briticisms; but the identity is not discoverable because the person making the investigation cannot be equally in touch with the literatures (written and not written) of each country. Let English publications and English recorded speech equivalent in amount and character be compared with American; it may then appear that certain expressions thought to belong exclusively to one country belong to both. The *New English Dictionary*, capacious as it is, does not give a portrait or map of English speech parallel with that gathered from newspapers and current novels. That a word or a meaning or a construction is not noticed in the *New English Dictionary*, then, is not always evidence that it is not British. It would be unreasonable, however, to expect one man to harvest both fields in person, and the *New English Dictionary*, furnishes a complete enough vocabulary for significant comparison. Mr Thornton's *American Glossary* is fairly exhaustive, as it fills about 1,000 pages, and includes 4,000 vocabulary terms and "about 14,000 illustrative citations." It is the most representative collection that we have seen, and has both interest and value.

Reviews and Notices.

Recent Literature of Indian Economics.

Indian Currency and Finance: By J. M. Keynes (Macmillan & Co. London) 1914. Price 7*s* 6*d*.

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Advance India! By M. de P. Webb (P. S. King and Son, London) 1914. Price 5*s*.

Indian Finance and Currency: By M. de P. Webb, (P. S. King and Son; London) 1914. Price 3*s*.

Indian Currency and Finance: By Dr. Stanley Reed, LL. D.; Editor, *Times of India* (Bennett, Coleman & Co., the Times Press, Bombay) 1914. Price Rs. 3.

An Introduction to Economics for Indian Students: By W. H. Moreland, C. S. I., C. I. E. (Macmillan & Co., London) 1914. Price 6*s*.

Indian Economics: By Shridhar V. Ketkar, M. A., Ph. D.: (Thacker, Spink & Co., Calcutta) 1914. Price Rs. 1-8.

The History and Economics of Indian Famines: By A. Loveday B. A., (G. Bell and Sons, London) 1914. Price 2*s*. 6*d*.

The Indian Offer of Imperial Preference: By Sir Roper Lethbridge, M.A. (P. S. King and Son, London) 1914. Price 2*s* 6*d*.

Economics of British India: By Jadunath Sarkar, M. A.: (M. C. Sarkar and Sons, Calcutta) 1914. Price Rs. 3 (5*s*. net).

The Co-operative Credit Movement in India. By Panchanandas Mukhopadhyaya, M. A. (Rai Bahadur M. C. Sarkar and Sons, 75-11 Harrison Road, Calcutta) 1914. Price Re. 1.

MR. John Maynard Keynes, Fellow of King's College, Cambridge, had practically completed his work—*Indian Currency and Finance*—before his appointment as a member of the Royal Commission which investigated, some time back, the subject-matter of the book, under notice. It does not, therefore, contain any reference to the work of the Commission or deal with their recommendations. Whatever the value of Mr. Keyne's views on so controversial a subject as Indian currency and finance, there is no gainsaying the fact that in some 250 pages of clear exposition, he gives a comprehensive survey of the history of modern currency, the present position of the rupee and of gold, paper currency, council bills, reserves and cash balances, and Indian banking. The subject can never be made easy to the average reader, but not many writers of the present day have the faculty of writing so lucidly on the mysteries of the coinage as Mr. Keynes has, and his book will remain for yet a long time to come one of the most valuable treatises on the subject.

Mr. M. de P. Webb, C. I. E., is a well-known and vigorous controversialist on the subject of Indian currency and finance. In his *Advance India* he has brought together, carefully revised and systematised, his various recent contributions to Indian periodicals, including, of course, the *Hindustan Review*. Mr. Webb, rightly holds that to enable India to take her stand shoulder to shoulder with the other great divisions of the Empire amongst the leading producers of the good things of the earth, it is necessary that she should be equipped with the best monetary tools, the best currency system, and the best financial

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organisation. *Advance India*! explains past errors, and advocates up-to-... methods that, whilst adding to India's power, will give additional streng... the Empire as a whole. Amongst the publicists who have written on the ... ject-matter of the book, Mr. Webb. has established his right to be heard ... by his opponents. For ourselves, we believe that he has, by the publication ... his valuable treatise on an important branch of Indian economics, ren... one more signal service to this country by urging India's cause with consi... able ability and courage.

In his *Indian Finance and Currency*, Mr. Webb has explained in pla... and simple language, "stripped of all unnecessary verbiage, qualifications a... reservations," the substance of the actual findings and recommendations ... the Royal Commission on the subject. He has provided the busy politici... and publicist with an excellent "short cut" to the report of the Commissio... as Mr. Webb's clear and lucid exposition will enable the reader to at ... grasp the points under consideration and to come to a definite decision ... them. Mr. Webb who is an enthusiast about a State Bank adds a note upon ... in an appendix to his very useful work.

The annonymous publication called *Indian Currency and Finance* ... known to be the work of Dr. Stanley Reed, the very talented editor of the *Times of India* of Bombay. It comprises a reprint of a series of article... dealing with the various phases of Indian currency and financial questions ... which appeared in the Bombay daily between March 1910 and April 191... Not being grouped under heads but simply printed in their chronological ... order, the work cannot claim to be a systematic exposition of the subject. The "articles dealt with the particular phases of the question illustrated by the news of the day" and it was therefore "impractible to group them." This is a disadvantage from the reader's standpoint but making allowance for it, the articles were well worth reprinting. Dr. Reed is one of the most competent authorities on the subject-matter of his book—*pace* the Bombay correspondent of *Capital* to whom he is *bete noir*—and his exposition of the various phases of Indian finance is instructive and deserves careful attention. The book has a permanent value and its merits are not affected by the original appearance of the articles, included in it, in a newspaper.

An Introduction to Economics for Indian Students, by Mr. W. H. Moreland, late of the Indian Civil Service, is intended to provide a statement of the leading ideas of the modern Science of Economics, in terms that will be easily understood by Indian students. The author hopes that the study of this science, which is of such vital importance to the future of India, will be facilitated if its leading ideas can be apprehended in the first place in terms of the Indian field and market place. The book is not thus, an exposition of "Indian Economics," but that of the science of economics, in terms of conditions of Indian economic life. It, therefore, differs materially from such well-known treatises by Indian writers on economics as Professor Jadu Nath

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Sarkar's *Economics of British India* or Professor Pramathanath Bannerjee's *Study of Indian Economics*. In fact, a text-book of Economics, including the most recent developments of the subject in Europe and America, but concerned and written on lines comprehensible to Indian students has been long a desideratum and Mr. Moreland has rendered a signal service to the cause of the study of Economics in India by producing an almost ideal manual in which is combined an accurate and scientific exposition of Economics in terms of Indian life and experience. We commend Mr. Moreland's excellent work to all persons in India who may be interested in the study of Economics.

Dr. Shridhar V. Ketkar is well-known to the reading public in this country as a thoughtful expounder of some phases of Indian sociology, as evidenced by his *History of Caste in India* and *Principles of Historical Study of Hindu Law*. In his *Essay on Indian Economics* the learned author has widened the horizon of his sociological survey. The book is not an ordinary text-book of the subject but rather an attempt to determine the relation of Indian economics to "social, psychic, political and linguistic conditions in India" and to discuss "the laws of economic, evolution and the acceptability of socialistic measures and the future outlook." Truly a formidable task, which one may naturally expect would require a series of volumes in place of a booklet of some 125 pages, such as the work under notice. But Dr. Ketkar has successfully managed to compress a vast amount of useful and suggestive matter within the covers of his little treatise and his book is one of the most thought-provoking we have read on the subject. It deserves careful study and consideration, as the work of a competent scholar and a vigorous and independent thinker.

The History and Economics of Indian Famines, by Mr. A. Loveday, is an essay (now somewhat enlarged) which gained the Le Bas prize awarded at Cambridge (to graduates of not more than three years standing from their first degree) for an essay on some subject of general literature, occasionally chosen with reference to the Indian Empire. Mr. Loveday, at the end, gives notes to his chapters, a tabular descriptive list of famines from the earliest times, which is useful for reference, and a bibliography which is a valuable feature of the book. The work is avowedly a compilation but its putting together must have entailed considerable labour. The result is an interesting historical sketch of one of the most crucial phenomena of Indian life, and the book will be found a highly useful, short study of a great subject, both for purposes of reference and study. Though the author does not break new ground, he covers a large one and his treatise is perhaps the only historical sketch, available in English, of Indian famines from the earliest times to the present day and is, therefore, a valuable addition to the literature of Indian Economics. It is the most succinct and clearest, scientific exposition of a complicated subject.

Sir Roper Lethbridge is untiring in his efforts to popularize what he conceives to be the Indian view in the matter of fiscal autonomy for this country. His latest exposition of the subject is presented in the *Indian Offer of*

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Imperial Preference, in which he sums up his views on the subject in a [illegible] manner. Mr. Austen Chamberlain, M. P., writes a lengthy preface to it, the course of which he has some very pertinent observations to make on present inequitable position. "No candid free trader," he says, "will pre that in the system which we have established and maintain, with its o excise on cotton goods manufactured in India, we are acting in accord with Indian opinion, or even that we are actuated *solely* by regard to In interests, and few will be found to believe, in face of the growing In opposition and the new facilities for its expression which are accorded by recent development of representative institutions, that this system can be definitely maintained." Sir Roper's book suggests some ways and means which a suitable scheme of giving India some semblance of fiscal independe can be carried out. These are matters of detail on which opinions may differ but not so—at any rate amongst thoughtful Indians—on the main principle, for emphasing which Sir Roper is entitled to our gratitude, as his book the best exposition of the question of preference for India from the Indian standpoint.

Professor Jadu Nath Sarkar's *Economics of British India* has now reached its third edition and does not, therefore, obviously stand any longer in need of the reviewer's commendation. The two previous editions were noticed by us in terms of deservedly high appreciation and the usefulness of the work is enhanced in the present edition by its having been carefully overhauled and thoroughly revised. It is meant to be used as a text-book by our students and it is largely used as such. Its popularity amongst the class it was intended for, is perhaps the best proof of its striking merits. The book is a comprehensive collection of the data of economic phenomena in India and a systematic and lucid exposition of the subject.

We accord a warm welcome to Mr. Panchanandas Mukhopadhyaya's "Indian Citizen" series, of which the first volume has been written by the editor of the series himself. Its title—*The Co-operative Movement in India*—is explanatory of the contents. The co-operative movement represents one of the most beneficent economic developments of the last decade and to educate public opinion about its organization and activities is to render a distinct service to the country. Though the literature of the subject is fairly extensive, a popular sketch, such as is now made available, was a desideratum and the author deserves well of the public for his eminently readable and instructive exposition. It is the most compact compendium of the Co-operative Credit Societies movement, both for purposes of study and reference and comprises the full text of the important resolution of the Government of India, issued in June last, on the growth of co-operation in this country. Altogether a very useful short study of a great subject.

Recent Legal Literature.

The Code of Criminal Procedure. By G. P. Boys, Bar-at-Law. Two vols. (Butterworth & Co., India, Ltd., Hastings Street, Calcutta) 1914. Price Rs. 16.

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Codification in British India. (Tagore Law Lectures, 1912) By Bijay Kisor Acharyya, B.A., LL.B., (Edin), Barrister-at-Law, Professor of University Law College, Calcutta. (Messrs. S. K. Banerji and Sons, Harrison Road, Calcutta) 1914. Price Rs. 10.

The Law of Crimes.—By Ratanlal Ranchhoddas and Dhirajlal Keshavalal Thakore. (The Bombay Law Reporter, Office 74, Charin Road, Bombay) 1914. Price Rs. 10.

The Indian Law of Crimes.—By Tarapada Banerji and S. C. Mukerji (Messrs. R. Cambray & Co., Calcutta) 1914. Price Rs. 12.

Underhill's Law of Torts. (Indian Edition) By Dr. M. Krishnamachariar, M. A., M. L., Ph. D. (Messrs. Butterworth & Co. India, Ltd. Calcutta) 1914. Price Rs. 7.

The Law of Consideration and Compromise in British India.—By Jnanedra Nath Chaudhuri, B.L. (Rai Bahadur M. C. Sarkar & Sons, 75-1-1 Harrison Road, Calcutta) 1914. Price Rs. 4.

The Law Relating to Burden of Proof.—By T. Narasimpachari, B.L. (Srinivasa Varaduchari & Co. Mount Road, Madras) 1914. Price Rs. 5.

The Law and Practice of Registration in India.—By the H. Holmwood, I. C. S., Judge, High Court, Calcutta. (Messrs. Rai M. C. Sarkar Bahadur and Sons, Calcutta) 1914. Price Rs. 7-8.

Indian Case-Law on Ejectment.—By Lalmohan Mukhopadhyaya, B. L. Second Edition Vol. I. (The Weekly Notes Office, R. Cambray & Co. and M. C. Sacar and Sons, Calcutta) 1914. Price Rs. 6.

Practice and Procedure in Civil Cases and Examination of Witnesses. By Rai Mahim Chandra Sarkar Bahadur. Second edition. (Rai M. C. Sarkar Bahadur and Sons, 75-1-1 Harrison Road, Calcutta) 1915. Price Rs. 4.

The Provincial Insolvency Act.—By Mahim Chandra Sarkar. (Rai M. C. Sarkar Bahadur and Sons, Calcutta) 1914. Price Rs. 3.

An Analytical Abstract of Holland's Jurisprudence.—By Babunandan Jee. (Art Printing works, Benares City) 1914. Price Re. 1.

MR. G. P. Boys—a well-known member of the local English Bar—has at last removed the stigma of intellectual barrenness from the practitioners in the "High Court of Judicature for the North Western Provinces," located at Allahabad, the capital of the Province of Agra and (?) Oudh (?)! Compared with the judges and practitioners of the Calcutta, Bombay and Madras High Courts—some of whom have produced standard works on Anglo-Indian law—the local High Court had nothing to point to so far, except the two treatises of systematic exposition of the law of specific relief and arbitration by Dr. Satish Chandra Banerji and Mr. Durga Charan Banerji respectively, and the very useful series of compilations associated with the name of Mr. Manmohan Lal Agarwala. Our lawyers—barristers, advocates and vakils—have all been too busy bringing grist to their mills to think of emulating the example of Rash Behary Ghose or Mayne or even of Prinsep, O'Kinealy, Henderson, Collet, Swaminadhan, Sohoni, Ratanlal

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Ranchhodas and Thakore—to mention but a few names at random of the authors of well-known commentaries on different branches of Anglo-Indian law. The result, however, of Mr. Boys' strenuous diligence, as embodied in his *Code of Criminal Procedure*, justifies the hope that in due course the Allahabad Bar also may be able to place to its credit some standard legal work of which it may well be proud. For one thing, the existence of our codes largely stands in the way of attempts at systematic exposition, the commentator being anxious to supply the bench and bar with what the judges and lawyers require—namely digests of case-law under particular sections. We trust that Mr. Boys will, in his next edition, rise above the trammels of sections and present us with a systematic and well-arranged exposition of the law of prevention, detection and punishment of offences in British India as embodied in the code and the case-law. In the meantime, we welcome this almost ideal edition of the Code of Criminal Procedure, which in its notes and commentaries is suggestive and thought-provoking to a degree and is perhaps the most stimulating work on law published in recent years in this country. The treatment is modelled on Mayne's *Criminal Law* the first volume giving the text of the Code with references appended to the sections to the paragraphs in the second volume, where the exposition is to be found. In digesting the case-law, Mr. Boys has brought to bear on the work of condensation and compression a critical acumen of high order. The chief merit of the work, which distinguishes it from its many competitors, is not in presenting exhaustive reportory of case-law as that of offering a chronological sketch of cases which embody principles of general application. Now that the enactment of a new Code has been shelved for, it may be, some years, Mr. Boy's very instructive and valuable work ought to command that large circulation which it so richly deserves. The get-up is excellent.

In his Tagore Law Lectures for 1912, called *Codification in British India*, Mr. Bijay Kisor Acharyya has decidely broken new ground and presented us with a work which is not only interesting but instructive. The author deals "to a certain extent with the legal and constitutional history of India" but confines, in the main, to a discussion of the questions germane to the subject of codification. The treatment is exhaustive and the book would be valuable not only to judges and lawyers but also to politicians, publicists and administrators, as a reportory of all important references to the difficulty and rather abstruse subject it deals with; at the same time the exposition is so lucid and refreshing that it may as well appeal to laymen interested in the study of the problem of Indian codification. Altogether very valuable work both for reference and study.

We welcome the seventh, revised and enlarged, edition of the *Law of Crimes* by Messrs. Ratanlal Ranchhoddas and Dhirajlal Keshavlal Thakore. It has been repeatedly noticed in the *Hindustan Review* in terms of the highest commendation and it may now be said to have attained the dignity of a classic. It is unnecessary, therefore, at this late hour in the day—with the

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seventh edition lying before us—to dilate upon its merits or to analyse its special excellences. All this we have done before in our notices of the previous editions. Suffice it to say that it is the most accurate and systematic digest of the substantive criminal law of British India and its commentaries and expositions leave nothing to be desired, It is, perhaps, the cheapest and about the best treatise on the subject, which no judge, magistrate, lawyer or police officer can do without.

Though professedly but a new edition of the late Mr. T. Bannerjee's book, the *Indian Law of Crimes* now edited by Mr. S. C. Mukerjee, is practically a new work, the object of which is to provide the criminal court practitioner with all that he may require in the way of a most complete, annotated compendium of the substantive law of the country. The first volume, now issued, contains the Penal Code and the second and concluding one, soon to follow, the minor Acts. We have examined the notes carefully and have found them not only accurate but lucid, and well-arranged. The references to the case—law are exhaustive and systematised, with the result that busy practitioners will find the book exceedingly useful for purposes of ready reference. At the same time, though primarily intended for practical purposes, the exposition—in which there are constant references to English law—is so sound and complete as to raise this book far above the average annotated edition and place it on a much higher level. The enterprising publishers have done their part befitting the high reputation of their firm and the get-up and mechanical execution of the work reflect great credit on them.

Messrs. Butterworth & Co., (India) Ltd., of Calcutta—a branch of the famous and old-established law-publishing firm of that name in London—are doing much, which deserves appreciation, to introduce standard English legal treatises to the lawyers in this country, in a form which is bound to appeal to the latter. They have recently brought out an "Indian edition" of *Underhill's Law of Torts*, edited by Dr. M. Krishnamachariar of Madras and have in preparation a similar edition of *Ashburner's Mortgages, Pledges and Liens*, edited by the Right Hon'ble Mr. Amir Ali. The plan of the work is that each chapter of the English edition is followed by notes dealing with the matter from an Indian point of view—giving Indian decisions and illustrating the anologies of, as well as the divergences from, the English and Indian law. There being no code of the law of torts in this country, Indian cases are naturally governed by the principles of English law and the edition, under notice, will therefore be found particularly useful by the profession, combining as it does in one volume the advantages of the text-books of both the English and the Indian laws. The Indian editor has done his work well and enriched the book with a very useful Introduction, which has enhanced its value. The get-up of the book is excellent.

Indian legal literature was wanting in systematic expositions of the subjects of consideration and compromise and though—the subjects not being allied to each other—we would have preferred adequate, separate treatment of each,

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we welcome Mr. J. N. Chaudheri's *Law of Consideration and Compromise in British India*, which, within the covers of a small volume, offers a remarkably lucid sketch of both these by no means easy branches of Anglo-Indian law. The Hon'ble Mr. B. Chakravarti, in a short Introduction, commends the work to the bench and the bar and we agree with him that in his self-imposed task of expounding these two intricate branches of the law, the author has displayed a legal and critical acumen of no mean order. The result is a treatise which is not only clear and compact, but presents a systematic and analytical discussion of the rules governing consideration and compromise, in the light of English authorities on the subject. Altogether a very useful work.

In his *Law Relating to Burden of Proof*, Mr. T. Narasimhachari has successfully broken new ground. The subject is one of considerable importance and the meagre statutory provisions relating to it, are inadequate for the purposes of the judge or the legal practitioner, who requires a systematic exposition of the principles of the subject as deducible from the case—law, both Indian and English. The author has, therefore, done well in presenting a discussion of the principles of burden of proof. His treatment of the subject is commendable, being concise and well-arranged. The principles have been collected with diligence and the authorities bearing on each of them are grouped together comprehensively in foot-notes. The subject being one on which digests of case-law are of little use, the book will be highly useful both to judges and lawyers, and should command a large circulation, owing to its being practical, exhaustive and instructive.

Ever since its first appearance in 1895, Mr. (Justice) Holmwood's *Law and Practice of Registration in India* has been deservedly recognized as the standard work on the subject. Though that edition was primarily intended for officers of the Registration Department and did not contain a full digest of case-law, nevertheless its arrangement and elucidation of knotty points made it at once popular with the profession. In the present edition, the scope of work has not only been extended so as to include the rules and practice in all the provinces but an exhaustive digest of case-law has been incorporated in the notes to each section. In its present form Mr. Holmwood's book is the most comprehensive treatise on the subject of registration in India and is bound to hold its own against all competitors. The publishers have bestowed upon the get-up and mechanical execution of the book all the care and attention which we have learnt to associate with the publications bearing the imprint of Rai M. C. Sarkar Bahadur and Sons.

The first edition of Mr. Lalitmohan Mukhopadyaya's *Indian Case-Law on Ejectment* was welcomed by the bench and the bar as an excellent treatise on the subject. In the present edition the author has so much enlarged and recast the work as to have practically written a new treatise on the subject. The scope and the bulk of the book have both been extended, with the result that the original one volume has now expanded into two, the first volume

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before us being twice as bulky as the previous treatise, containing as it does some 1100 pages against the 525 of the first edition. We shall await the publication of the second volume before attempting any detailed notice of the work. But it is sufficient to state that even a cursory glance at its pages has satisfied us that the work is the product of considerable labour and research. The result is a treatise on which we sincerely felicitate the author. He has presented to the profession the most exhaustive, systematised digest of decisions on the subject of ejectment, and his work is, therefore, the most comprehensive on the subject. It will for a long time to come hold its own as the standard work on Law of ejectment in India.

We welcome the second, revised and enlarged, edition of Rai Bahadur M. C. Sarkar's *Practice and Procedure in Civil Cases and Examination of Witnesses*, the first edition of which we noticed in terms of appreciation. The author had a long judicial experience and he is thoroughly familier with the subjects he deals with, in the book under notice. His experience and knowledge have stood him in good stead in the work before us, which is the only treatise on the practice and procedure of our Civil Courts and is withal accurate and comprehensive. To enhence its usefulness, Mr. Sarkar has enriched the present edition with a large collection of carefully prepared specimen drafts of pleadings, applications, deeds and other legal documents, while the other sections of the book have been thoroughly recast and brought up-to-date. The book is thus undoubtedly the best of its kind on its subject and will be found invaluable by all Civil Court practitioners—specially the Junior members, for whose behoof the author has brought to bear upon his treatment a rich and rare legal experience and intimate familiarity with the intricacies of the subject. We strongly commend it both to Civil Court officers and practitioners.

Rai Bhadur Mahim Chandra Sarkar—a retired Subordinate Judge—is not only the proprietor of the well-known publishing firm which bears his name, but an indefatigable annotator of some of the chief Indian Codes and Acts. His commentories on the Code of Civil Procedure and the Evidence Act are highly valued by the profession. His latest compilation is an excellent edition of the *Provincial Insolvency Act* (III of 1907) to which he has prefixed an instructive Introduction. Mr. Sarkar's is about the best edition of the Insolvency Act.

Professor Holland's *Jurisprudence* is one of the best-known text-books on the subject of Science of Law and is a favourite with our students. It is so simple and concise that we did not think any student would require to have it still further summarised. But Mr. Babunandan Jee's *Analytical Abstract* makes us doubt the absolute correctness of our conviction. The compiler has evidently taken his task seriously and brought to bear upon it not only labour but a mind attuned to appreciate the difficulties of the average Indian student and the result is an excellent compendium which we safely commend to those for whom it is intended.

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Our Library Table: Miscellaneous Literature.

THE *Art of August Rodin* by Paul Gselle (Hienemann, London) is the result of many conversations that its talented author had with Rodin on Art and it describes in a very clear way the latter's views on sculpture and painting. Monsieur Rodin is the greatest sculptor of the day and as such he dominates the entire world of art of our time. He is a man of genius and his work gives pleasure not only to the eye, but also to the intellect. His marbles, and especially his imaginative works, inspire and move one in a way such as no modern artist has yet done. When the time comes to write the history of the art of the twentieth century the author will describe our period as the Age of Rodin. There is a wonderful chapter in the book on "The Usefulness of the Artist" which should be read very carefully by all, and specially by us in India. Monsieur Rodin tells us, in his own forcible way, that the work assigned to every real artist is that of the guiding of the intellectual forces of his day. He goes on to tell us that it is due to this very fact that if we study the work of any of the great masters of the past, we find there mirrored that which was to became the ideal of the next generation. In a word, he tells us that the real artist foreshadows in his works the trend of the intellectual movement of the near future. To be able to have a wonderful conversation about art with the greatest artist of the day is a very great privilege. The tendency to love money and the production of cheap articles have not succeeded in crushing Art, and we are lucky in having amongst us a man like Rodin whose whole life is devoted to the search of the beautiful and whose works are ever ready to guard our soul from the jaws of the all-devouring monster, monetary gain. Rodin himself tells us that the two masters who are his guides are Phidias and Michel Angelo, that his one great aim has ever been to show us nature in all its glory, that he detests all that is apt to bring in rigidity in Art, for Nature can never be rigid. The very lifelike nature of his work is explained to us by the fact that Rodin never lets his models pose for him—that is to say he never makes them sit or stand in any particular attitude, but he lets them move about. This wonderful book conjures up in an amazing and vivid manner the powerful personality of Rodin. To read the chapter on the pictures and the sculptures in the Louvre is almost as good as hearing Rodin himself. He takes us from one masterpiece to another, all the while describing to us and making us realise the real beauty of the object he is dealing with, which our lay eyes had missed in our previous visits to that

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most wonderful of museums. Monsieur Gsell, the brilliant author of the book, asks Rodin to explain to him all those doubts which would have arisen in the mind of the reader. Indeed the book is one of the most perfect collections of lectures on art by a great artist and as such must find a place in the library of all lovers of art.

We offer a cordial welcome to the second annual edition of the *Indian Year Book*, edited by Dr. Stanley Reed, the very talented editor of the *Times of India* and brought out for the year 1915, by the "Times Press," Bombay. The first edition of the *Indian Year Book*, published last year, was an attempt to provide a complete and up-to-date epitome of India, her history, her Government, her trade and industry, people and religions, together with a conspectus of all modern movements—administrative, religious, economic and social. The need for such a volume, to record the fast-changing conditions of India, had long been felt and was evidenced by the immediate success of the first issue. A large edition was exhausted within three months of publication, and a chorus of praise from all sources welcomed the attempt to provide an Indian *Whitaker*. In his preface to the first edition, the editor had asked the public to edit the *Indian Year Book*. This appeal brought forth many fruitful suggestions, which have been embodied in the second issue. One such suggestion was to record the work of the Legislative Councils, as the *Annual Register* records the work of Parliament; another to discuss more fully the social reform movements in India and the growth of local Government. Whilst these and many other proposals have been acted upon, the general contents of the *Indian Year Book* for 1915 rightly follow the broad lines laid down in the first issue. It embodies all the more important statistical material relating to the Indian Empire, revised and brought up-to-date, and at the same time records the wonderful, social and economic forces which are shaking this age-worn land to its foundations. The nature of the *Indian Year Book* thus renders it a necessary adjunct to every Government and Mercantile office in India, to clubs, libraries, institutes, to business men generally, and to everyone who takes an interest in Indian affairs, both in India and abroad. It has now established itself as the one ideal and indispensable book of reference for all matters pertaining to the Indian Empire, and no one therefore, who is at all concerned with India, can afford to do without it. The get-up of the book is excellent and it is by no means dear for Rs. 5.

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De Quincey's *Literary Criticism*, edited by Mr. H. Darbishire (Oxford University Press Warehouse, Amen Corner, E.C. London) is a handy, well-got-up volume of selections from that distinguished critic's works. The editor says truly in his excellent introduction that De Quincy "lives for the world as the English Opium-Eater, for the student as a writer of a rare kind of imaginative prose" but his critical work in the editor's opinion "gives a fuller revelation of his many-sided genius than his more purely imaginative writings and it has a high intrinsic value in its sincerity, its subtlety and..... its power." Hence the present selection which contains De Quincy's three complete essays on "Rhetoric" "Alexander Pope" and "On the knocking at the Gate in Macbeth" and a number of selected passages dealing with the "Theory of Literature," "Style and Language," Milton, Wordsworth and few other poets. We hope that this bright, little volume will meet with that welcome which it deserves from all lovers of De Quincey. It should be particularly useful to Indian students of English literature, for here they will find in a small compass almost all that is valuable in the writings of De Quincy, bearing upon the theory of poetics and the ideals of imaginative prose The book is thus a very welcome addition to the library of the student.

The object of the *Historical Record of the Imperial Visit to India* in 1911-12, compiled from official sources under the orders of the Government of India, with photogravure plates, coloured and other illustrations (John Murray, London) is to place within reach of the general public a detailed account, compiled from authoritative sources, of the visit of their Imperial Majesties the King-Emperor and Queen-Empress to India in 1911-12, an event unique in the history of the Empire and far-reaching in its political significance. This work contains, besides a detailed account of the various events, all addresses presented and Their Majesties' replies. It is also profusely illustrated with coloured plates, portraits of their Imperial Majesties in their robes, of their Excellencies Lord and Lady Hardinge, the Imperial Staff, Darbar Committee, all senior Ruling Chiefs and persons of importance connected with the celebrations, in addition to numerous blocks depicting the events which took place during the visit. This book, therefore, not only furnishes those who were present with a worthy souvenir of the great Darbar of December 12th, 1911, but also affords every subject of His Majesty an opportunity of obtaining a complete record of the first visit to his Indian people of a ruler of the British Empire. It is cheaply priced at Rs. 7-8, but a strictly

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limited edition de luxe, printed on special paper and artistically bound, which, in addition to the illustrations mentioned above, contains coloured chapter headings and texts in Persian and Sanskrit illuminated by Indian artists, is issued at Rs. 250 per copy.

In connection with the above we may refer here in terms of appreciation to the first *Administration Report of the Province of Delhi*, compiled by Mr. W. M. Hailey, the Chief Commissioner. It is, for a Government report, an exceedingly interesting publication. The chapter on physical and political geography is clearly written, while the historical summary is a model of conciseness. The form of administration that has obtained since the Government of India took direct control of the Province on the 1st October, 1912 is briefly explained, and a business-like method has been followed in showing how work is being done. The Province is, of course, a very small one—only 528 square miles in area with a population of about 400,000, of whom more than a full half are within the boundaries of the Delhi Municipality. Much useful information about the new province—or rather the Imperial metropolis, for the two are practically synonymous—is also to be found in the first section (headed "Geography, Physical features, Climate and Population".) of Captain E. C. Hodgson's article on "Malaria in the New Province of Delhi," in the October issue (just issued) of the *Indian Journal of Medical Research*, published by Messrs. Thacker, Spink and Co. of Calcutta

At a time when a great deal is being written and read about the German Emperor, an anonymous publication narrating the life of his mother is certainly opportune. The title of the book is *The Empress Frederick: A Memoir* (Dodd, Mead and Co New York, U. S. A.) Strangely enough, little is known, and almost nothing has been written, about the mother of Germany's Emperor, William II. While the present author prefers to remain anonymous, we are assured that he is thoroughly conversant with her life, and has written a "biography, intimate, discreet, authentic, and interesting." Unlike most royal persons, the eldest daughter of Queen Victoria and Prince Albert lived a very normal life, free from unnecessary exactions of royal etiquette. Her father instructed her in all healthy, out-of-door sports, and educated her along lines which included an understanding of statesmanship and political conditions. Her marriage with Prince Frederick William of Prussia was a love-match. There was never a cloud on their married life, except such as were caused by death and natural sorrow. Their esteem was mutual and their home life happy. The Princess Royal

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was full of personal enthusiasm, sympathetic toward suffering, active in philanthropic movements and yet in her fifty years of Berlin activity she was often misunderstood and misjudged. Bismarck worked against her, and yet frankly admired her intellect and ability. The author gives a very fair account of her mistakes, apparent and real, and pays a high tribute to her personality. "All through her life," we are told, "one of the Princess's mental peculiarities was that of thinking it impossible that any reasoning human being could object to anything that was obviously in itself a good and wise measure."

We regret that, owing to an oversight, we omitted to refer to the *Indian Emigrant*—a new monthly recently started at Madras—in the sketch of the press of that city, which appeared in the course of the article on Madras, in the last issue of the *Hindustan Review*. The *Indian Emigrant* is devoted to the status and doings of Indians in British Colonies and foreign countries and is an advocate of equal rights of British citizenship within the Empire. It is, thus, the chief and the only organ which aims at bringing about a closer and more intelligent acquaintance on the part of Indians at home with Indians abroad, by recording and reviewing all questions of the day relating to the educational, social, political, economic, commercial, industrial and agricultural problems pertaining to India and the Greater India consisting of the Indian Colonials. Its pages furnished most authentic intelligence on foreign subjects of interest to Indians at home and abroad. It further records the experiences of Indians travelling in foreign lands for study or for business. Judging from the numbers issued so far, the *Indian Emigrant*, which is well conducted and carefully edited, is an acquisition to the ranks of useful periodicals in this country. It is a venture which deserves success and we hope our new contemporary will have a long life of usefulness and fruitful activity. The annual subscription is Rs. 5 and the get-up is neat.

The latest set of five volumes of the "Home University Library" series (Williams and Norgate, London) comprises *Wars between England and America* by Mr. T. C. Smith, *History of Scotland* by Mr. R. S. Rait, *The Ancient East* by Mr. D.G. Hogarth, *Political Thought from Bacon to Halifax* by Mr. G. P. Gooch, and *Russian Literature* by the Hon. Maurice Baring. Each of these fully sustains the very high reputation of this excellent series, every book in which (now nearly numbering a hundred) is the work of an acknowledged master of a subject. In fact, there is no series in which specialism

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by experts has been brought into greater requisition, though at the same time the results of the latest researches in all branches of knowledge, have been presented for the benefit of the man in the street, in the most popular language and style, free—as much as possible—from the taint of technicality. The first of the three latest additions are most excellent historical compendiums, dealing with their respective subjects. The fourth is more than a mere compendium as it traverses ground not covered within the same limits by any other work on the subject. The last—which will be of special interest at present—is a most readable outline of the literary history of Russia. It passes in critical survey—which is eminently interesting—all the classics of Russian literature. The very useful feature of the books in the series, of appending select bibliographies of the subject dealt with, is, of course, retained in the volumes under notice.

There are several dictionaries of English idioms, compiled for Indians, but the one for which Mr. Babu Lal Sud, Bar.-at-Law, of Kapurthala, is responsible, differs from them all in its being—as the title indicates—*A Readable Dictionary of Phrases, Idioms and Colloquialisms*. And it is certainly not a mere dry-as-dust work of reference, but has been put together with so much diligence, coupled with vivacity, that even grown-up men may well dip into it with pleasure and profit. To Indian students, trying to grapple with the intricacies of English, it would be highly useful. But we would have preferred the seggregation of slang to a separate section. Though not so exhaustive as some other works of its class, it is fairly comprehensive and the examples, though few, are well chosen. Its order is alphabetical which is convenient for purposes of easy reference. Having been printed in England, the book is neatly got-up and is fairly cheap for Rs. 3-8-0. Altogether Mr. Sud has brought out an excellent work on the origin, source and usage of English idioms and phrases and we safely commend it to young Indians, for whom it is principally intended.

The leading English periodicals are replete, at present, with weighty contributions on various aspects of the great war, but few approach the *English Review* in the excellence of its articles, especially those dealing with the international struggle. Those written, month by month, by Mr. Austin Harrison himself—the editor—are perhaps the most noteworthy, which no student of the *origines* of the war can afford to neglect. Apart from these articles dealing with the war, the *English Review*—which for a shilling gives as much and as

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good reading matter as the half-a-crown monthlies—is by far and away the best literary monthly in England. The poems, essays, stories, dialogues and reviews which it publishes, are all marked by literary distinction and are the work of first-rate contributors, and it deserves to have a wide circulation in India, both by reason of the excellence of its contributions and the cheapness of its subscription.

The number of diaries catering for legal practitioners in India is legion, but we may (without disparagement to others) unhesitatingly state that the *Bench and Bar Diary* (orginally compiled by the late Mr. M. N. Banerjee of Darjeeling and now revised and edited by his sons, Messrs. S. N. Banerjee and B. Banerjee) and the *Lawyer's Companion Diary* (Law Printing House, Mount Road, Madras) are the neatest, handiest and most useful, and very cheaply priced at Rs. 1 each. They both teem with useful information such as is required by practitioners in their every-day business and give one page to each day in the year for noting up events and incidents. Their get-up, at the very low price, reflects great credit on the publishing firms responsible for them—that of Rai Bahadur M.C. Sarkar & Sons of Harrison Road, Calcutta, who are one of the leading law publishers in that city and Messrs. T. A. Venkaswamy Row and T. S. Krishnaswamy Row of Madras (proprietors of the Law Printing House) respectively—the latter who now deservedly occupy the position of the premier law publishers in India and whose legal publications are widely known and highly appreciated.

We welcome the fifteenth Annual Edition of that old favourite—*Cartoons from the Hindi Punch*—the merits of which as a perennial source of entertainment and instruction are by now too well known to the reading public in this country to require any further the *Hindustan* Reviewer's commendation. It should find a place on the book-shelf of all persons who desire to be *au courant* with current Indian affairs.

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Topics of the Day : The National Week.

By An "Indian Nationalist."

THE last week of December might truly be styled the National Week of India. There were assembled at the metropolis of the Southern Presidency the aristocracy of wealth and talent, the chosen representatives of the people, the flower of the educated Indian community. The multiform activities which characterised the last days of December served to satisfy the intellectual appetite of men of different aptitudes, tastes and predilictions and attracted large numbers from even the remote parts of the country. The Indian National Congress, the Social, Industrial, Temperance and Theistic Conferences, the Theosophical Convention and what not—the events of the week— were the manifestations of the national spirit of the people, in creating which all these bodies played no small part. Their labours for some years continuously now have all produced benefits of some kind or other, and by far the most important of them are what may be called the negative triumphs which are apt to be generally overlooked because of their non-appearance as concrete administrative reforms and which were manifested in the crowded week. There must surely have come to the minds of those present at Madras the following beautiful lines quoted by the late Allan Octavian Hume in connection with the Congress movement :—

For, while the tired waves vainly breaking,
Seemed here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in the main.

THE INDUSTRIAL CONFERENCE.

As if to demonstrate the prime necessity of industrial development for the regeneration of the country, the Industrial Conference opened the National Week. It is a matter of considerable gratification that the Governor of Madras stayed in the Conference as a distinguished visitor and that the Hon. Mr. Cardew, a member of His Excellency's Government, even joined the Reception Committee—a fact which was mentioned by Mr. Thyagaraya Chetty in his address. Turning to the speeches of Mr. Chetty and Mr. Manmohandas Ramji, we find both of them are good and interesting. The two gentlemen are prominent merchants and business men and are respected in their respective provinces where they are better known than elsewhere.

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The two speeches are marked by a wide and thorough knowledge of the financial and industrial problems of the country and an intelligent grasp of modern Indian conditions, needs and requirements. Mr. Chetty mainly dealt with the affairs of his own province, though his remarks apply, with more or less accuracy, to the other provinces as well; while Mr. Ramji dealt with the country as a whole, without confining himself to any one part. The present-day industrial problem presents to the President three aspects, the first of which is the Swadeshi movement, of course. It is many years since it made its appearance in Bombay without any ostentation or advertisement and without any blow of trumpets and much good, though unconcealed from and unknown to the wide public, resulted; and a few years ago it found its way into Bengal where it was embodied in boisterous and vociferous cries though little useful and practical work was done. In the latter province it was born in wild talk, was bred in wild talk and died in wild talk. Sentiment played a great part, feelings were roused to a high pitch and enthusiasm was at its zenith. Sentiment served for reason, dogmatism for argument and blind zeal for practical wisdom. Its superficial glamour obscured the real, fundamental principles of the movement. It is but natural that a movement propagated in such a manner should die out soon and this was the fate which overtook it. Contemporary controversy hinders a dispassionate consideration of the subject, but to-day, after the lapse of a fairly long period the country is in a position to give a just and an unprejudiced verdict, and that is in condemnation of the movement, as it was interpreted and advocated in the days of its agitation. No wonder that Mr. Ramji considers it has been a failure. Even he, we see, has been led away by a little unpractical sentiment, an idle platitude, when he says that "even if there is a slight sacrifice to be made in this purchase of Swadeshi articles we should gladly undergo it." The question is not one of sacrifice, but of the availableness of the necessary articles of a tolerably decent quality. If Mr. Ramji, or any judicious advocate of "Sacrifice", can solve this question, the problem of Swadeshi will have been largely solved, and the movement will obtain a larger number of devoted votaries. It ought not to be forgotten that the problem is one of production and not one of consumption. The second aspect he considers is the action and inter-action of war and trade and industry. It is not still possible, as the President says, to gauge the exact nature of all the effects of the war, we being still in the vortex of the struggle. But the grave consequences which have

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manifested themselves during this short period have witted the attention of even the casual observer. The dislocation of trade and commerce, its adverse effects on the country, sufferings undergone by the cultivator and the rise in prices, are the worst features of the present situation. Mr. Ramji speaks deprecatingly of the capture of enemy's trade but we are afraid that if endeavours are not made to improve the indigenous industries at the present moment, they will not be made in the near future and no benefits will accrue if they be made too late. Mr. Ramji gives a long list of the articles which can be manufactured here, and to make ourselves quite clear, let us take the instance of making matches. Matches are very largely imported from Austria. These imports have now been stopped because of the war. What will be its consequence, so far as we are concerned? That is such a bare necessity that none can afford to be without it. This article is not manufactured in this country on any satisfactory scale, and the quality of the rare commodity turned out here is worse than useless A very good opportunity is therefore offered for a clever country like Japan or the United States to capture the Indian market. If we here are to wait watching with folded hands and praying with lifted arms for the arrival of that lucky day—we do not call it the millennium—when the technological institutions started in large numbers by the Government throughout the length and breadth of the land will be sending from their portals thousands of students annually, who will possess the necessary skill and knowledge to successfully prepare articles in every way the compeers of the foreign ones—every Indian home will by then have abundance of *bilati* goods When things of daily use are not made at home, it is immaterial whatever country is enriched at our expense—America, or Japan, Austria or Germany. Similarly with the other industries. It is true that the trade with Germany and Austria forms only a small part of the total trade—6·9 per cent. of our total imports and 10·3 per cent of our total exports; and 3·9 per cent of our total imports and 2·3 per cent. of our exports, respectively. But surely no one contends that this little is not responsible for great suffering of the merchants. It is really time the Government did something in the matter to encourage and promote indigenous industries. It is generations since India as a manufacturing country is dead. India in the 18th century was a great manufacturing as well as a great agricultural country, and the products of the Indian loom supplied the markets of Asia and of Europe. Since then there has been a gradual decline, and vestiges of it only remained in the middle of the 19th

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century. High English authorities have admitted that the decay was brought about by the policy of the British and not by the people of India themselves. The British manufacturer, said the historian, Wilson, employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms. By a jealous preservation of the interests of the Lancashire man, by a careful regulation of the Indian tariff calculated to discourage the Indian manufacturer and encourage the Britisher, by the adoption of the policy by the East India Company and the British Parliament of making India "subservient to the industries of Great Britain, and to make the Indian people grow raw produce only, in order to supply material for the looms and manufactories of Great Britain," the present state of affairs in India has been gradually brought about. Different parties and different Governments have come into power in England, but there has been no change in the policy pursued towards India. Agriculture is now practically the only occupation in this country, and the serious evils arising from this condition are present history, which needs no description. If ever India is to improve financially her industries must be resuscitated. Owing to a variety of causes this work can be undertaken and performed only by the Government. Provincial administrators like Sir Arthur Lawley, Sir George Clarke, Sir John Hewett and Lord Pentland and Viceroys like the late Lord Minto gave proofs of their sincere desire to assist our people to revive indeginous industries, but all their schemes have unfortunately been opposed and their recommendations vetoed by the Secretary of State, presumably on the advice of his autocratic and bureaucratic civilian councillors. What exactly is the position to-day? Conferences, resolutions and recommendations notwithstanding, the industrial condition of India is as miserable to-day as it ever was. The duty of the Government is clear. They should organise where the people cannot do so; they should financially assist those who can organise but cannot work for want of capital; they should protect even temporarily infant and promising industries—a principle, not only justified but advocated by no less a man than John Stuart Mill; they should establish technological institutions which give the people technical and scientific knowledge so as to enable them to successfully compete with their western brethren; they should alter the existing system of general education so that more attention may be devoted to a study of scientific and technical subjects. These are not the demands of discontented agitators. They are the wise recommendations made by some or other of the

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local Governments in India, and it is but just and reasonable that the authorites in England should now change the policy they have all along adopted towards this country, a policy which has been suicidal to our interests. Every Indian urges these demands and in his address the President of the Industrial Conference ably urged them.

THE SOCIAL CONFERENCE.

No less important than the Industrial Conference was the Social Conference anamalously called the Indian National Social Conference—presided over by H. H. the Yuvaraj of Mysore. The Social Conference was, we are sorry to have to say, and has been for several years now, a tame affair. The inaugural addresses which formed a very interesting and an inevitable item on the programme of the early years of the Conference, annually delivered by the late Mahadeo Govind Ranade, the most eminent philosopher and thinker of his time, and subsequently by his worthy successor, Sir Narayan Ganesh Chandavarkar, have been given up. The addresses of Ranade in which he made a review of the year's important events in the world of social reform and gave a record of the work done by the various associations in the country and which are masterpieces were not matters of ephemeral interest but of enduring usefulness. Sir Narayan Chandavarkar is the best man worthy to succeed Ranade by virtue of his accomplishments and for a time he maintained that feature; but these are now things of the past, and the annual sessions of the Social Conference lost an item of pronounced interest and usefulness. Sir Narayan Chandavarkar is now free from the trammels of office and let us hope his well-earned leisure will act as an incentive to bring back to the Conference his annual inaugural address with their masterly survey and lucid exposition of social reform work.

Turning now to the address delivered at the Conference, Mr. Srinivasa Iyengar's is marked by the ability which those who know him have come to associate with him. He is not of opinion that during these twenty-eight years the Conference has laboured in vain. While the attitude of the people has been changed for the better, he complains that that of the Government has changed for the worse, as was evidenced by their rejection of the very harmless and enabling bill introduced by Mr Bhupendra Nath Basu, when he was a member of the Imperial Legislative Council. He rightly pleads for more intervention by the Government in matters of social reform. His address is well worth perusal by persons interested in the cause of this branch of activity for the country's amelioration. It was an excellent address which the Yuvaraj delivered, and the Conference

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might well be congratulated on its having been able to secure him as its President. Though young in years he is old in wisdom, having travelled far and wide and been the recipient of a sound education. He has studied Indian conditions in the light of the experience of western countries, and his address testifies to this fact. Every impartial observer cannot but agree with him when he said: "This Conference is being annually held for 28 years. Although there has been some appreciable stir during this period, it cannot be claimed that the progress made has at all been commensurate with the efforts put forth, or that we have profited in this respect by our close contact with the foremost nation of the world." What, in fact, Sir Ramakrishna Bhandarkar said, twenty years ago, holds good even to-day, that "the lamp has been lighted, but the light is flickering and in view of the attitude of even our educated brethren it is just as likely to my mind that it will be blown out as that it will blaze." What during the 28 years the Conference has been in existence has it done? True it has been held annually as an adjunct of the Congress but the attendance has been becoming smaller; true, resolutions have been passed and speeches made year after year on practically the same subjects, but enthusiasm is on the wane. How many people have the courage of their convictions? How many speakers to the resolutions, who have waxed eloquent in the Conference pandal, have translated their preachings into action? How many people have convinced others of the wisdom and necessity of social reform by example rather than by precept? How many social reform associations exist in the country, and how many of them are in a moribund state? How have they fulfilled the mission on which they have embarked? How many and what measures have they taken to enlist the support of an increasingly large number of men to the cause? These are all questions which naturally come uppermost to the mind of any Indian, and when we ask them we do it in no spirit of carping criticism of the Conference or of opposition to Hindu social reform. He would be a human anachronism who questions or denies the necessity of social reform in India to-day. We could conceive of an Indian, an educated Indian too, who might raise his voice against any particular resolution passed or measure advocated, but the measures advocated are the means to an end and not an end in themselves. For, what, after all, does social reform mean, and what does it stand for? It does not mean the creation of a revolution, it does not stand for a wholesale destruction of any wholesome feature existing in the present Hindu society. It means the casting away of meaningless shibboleths and hoary superstitious which,

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neither possessing the sanction of religion nor standing the test of reason, have been the bane of our society. It stands for the regeneration of the individual and the unification of the elements of society. With the evolution of time and the change in Indian political conditions a new type of individual is needed. Centuries of foreign domination and indigenous despotism have banished from the average Indian the manly qualities which were once our birthright. There is an abundance of love, affection, truthfulness, charity, generosity and philanthropy among us, but of how many of us can it be said that the more manly virtues of courage, perseverance, strength of purpose, capacity to overcome difficulties, self-respect, resentment of insult are possessed in an equal measure? It is said that our religion and our *Shastras* have proclaimed the excellence of the *sattic* quality. That is no doubt of the utmost importance for no society can rest on any solid foundations which has not got this quality, but is it not equally true that no nation can make any substantial progress without a mixture with it of the *Rajasaguna*. As Sir Narayan Chandavarkar said, "it is not men we want, for we have them, but the man in men, which we have not. If India is ever to prosper and take its rightful place in the scale of nations, we must develop the man in us." To this end, does social reform work? The tyrannical exercise of autocracy by the members of one caste over those of another for no other reason than that the one is born from Brahama's mouth, while the other is descended from his feet; the unequal treatment we extend to man and woman and the denying to her of privileges in the matter of marriage and movement which have been considered to be the inalienable birthright of the other sex; imprisonment in rooms which bar all access to light and air, of our women and treating it as an honourable and salutary custom—the purdah—and thus render her the prey to physical ills; and a host of similar pernicious customs have sapped the vitality and destroyed the manliness of Hindu society, and have killed the man in the men. The removal of these evils can alone create it. This is all that is meant by social reform. It can as such be seen that this ought to engage the attention of our educated men no less than political reform does. It is no good wasting time in discussing as to whether social reform should precede political reform or *vice versâ*. The truth is, "progress has no arbitrary laws and there can be no rank of precedence among the different lines or departments of reform." As Mr. John Mackenzie said in his work *Social Philosophy* "there have been times at which the most pressing problem has rather been individual, as, for instance, what must I do to be saved? There

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have also been times, at which the most pressing problem has been political rather than social; and there have been times at which the most important problem has had regard to the discovery of abstract truths or to the advance of material prosperity."

THE CONGRESS.

On the 28th, 29th and 30th of December was held the 29th session of the Indian National Congress, with Dr. Sir S. Subramania Iyer as Chairman of the Reception Committee and Mr, Bhupendranath Basu as President. Sir Subramaina Iyer is one of the oldest Congressmen, fortunately now alive, and was once offered the presidentship of the Congress, which he declined. He has grown grey in the service of the country, for years as a non-official and latterly as an official, and is held in high esteem by the Government as well as the people. Since his retirement from the High Court bench, though he has practically lived in seclusion on account of advanced age, no call of duty has ever been disregarded and whenever his services as a public man have been required he has offered them. He has done the Congress an honour by accepting the responsible office of Chairman of the Reception Committee to which none in Madras was better fitted than he. His address takes rank as one of the best addresses of welcome ever delivered on the Congress platform. The first question he discussed was the advisability of holding the Congress session of 1914, and he emphatically gave expression to the view, almost universally held in educated India, that the Congress leaders did the wisest thing in not postponing it on the score of war. Sir Subramania Iyer rightly refrained from an elaborate survey of current political events, though this is somewhat of a departure from precedent. This has added to the excellence and usefulness of the address. For a Congress President and a Chairman of Reception Committee to cover the same ground is to us, and to many else, a waste of time and energy, and a bore to the audience, which, we are glad, has been avoided at Madras. Sir Subramania Iyer appeals to the landed aristocracy to co-operate with the Congress leaders and make the Congress a success. If for no other reason, at least because they have been the community to reap the first fruits of a substantial reform conceded to Indians solely because of agitation in the Congress for a quarter of a century —the appointment of Indians to the Executive Councils—they should do it. In Madras the first Indian member was the Maharaja of Bobbili, in Bengal, Raja Kishori Lal Goswami and in Behar the Maharaja Bahadur of Darbhanga. The landed aristocracy of the present-day

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India is more enlightened and educated than that of years ago, and we trust their members will realise the wisdom of supporting the Congress movement.

Mr. Bhupendranath Basu is also one of the oldest Congressmen, and he has won the reward of a long and streneous public work. His address has several merits, not the least important of them being brevity. It must have been noticed by any one well acquainted with Congress literature that the best presidential addresses are the shortest. Mr. Bhupendranath's address is an indication of the new spirit which has been coming over the Congress for the last several years. One of the incalculable benefits which have accrued to the people from the Congress is the awakening of a national self-consciousness, the realisation of their duties and responsibilities and the recognition that, as subjects of the British Throne, they are entitled to some rights and privileges which have up till now been denied to them. There has been a decided change in the tone of agitation in the early years and that of to-day. We now read of justice rather than of generosity, of privileges rather than of boons, of claims rather than of entreaties. The three addresses of our venerable patriot Mr. Dadabhai Naoroji delivered in 1886, 1893 and 1906 as President of the 2nd, 9th and 22nd sessions of the Indian National Congress clearly show the contrast. This new spirit has reached the culminating point in Mr. Bhupendranath Basu's address when he referred to the Viceroy and the Secretary of State as India's servants. He said that, in the present crisis through which England is passing, if India has been doing her part and her duty, the great statesmen who are now serving in her cause have also stood by her, faithful and loyal. No one could have believed twenty-five years ago that such a reference would be possible. We wonder how Lords Crewe and Hardinge appreciate the compliment paid by the President of the Congress that they have served their masters—the Indians—loyally! Naturally the President reviews in brief the year's events. The most important of them was the India Council Bill. Educated India has been pleading for the last three decades for the abolition or a radical alteration, so as to be of any use to the administration of India, of this Council. At the very first Congress held in Bombay, in 1885, the following resolution was passed:—"That this Congress considers the abolition of the council of the Secretary of State for India, as at present constituted, the necessary preliminary to all other reforms." During these thirty years, the volume and strength of opinion in favour of the proposal has been

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steadily increasing, though not all the sessions of the Congress have passed resolutions to this effect. The administrative machinery of India moves very slowly, and thirty years of agitation induced a Liberal Secretary of State to introduce a half-measure which undoubtedly fell far short of Indian expectations and demands but made some concessions. It had behind it the weighty support of Lord Morley and the whole Liberal party and was ably advocated by the Congress deputation. But in a reactionary house the Bill met the fate usual to progressive Indian reforms, and it was rejected. We are told, however, that it will be again introduced in a modified and an improved form this time. The reform which India wants is not mending but ending. But we are afraid this is a long way off, though the changes proposed by Mr. Basu would be a fair compromise. The salary of the Secretary of State for India should be placed on the English estimates. In his Council consisting of not more than nine members, one-third should be Indian chosen by the non-official members of the various Legislative Councils in India, and of the remaining members, at least half should be public men of proved ability and merit, unconnected with the Government of India: the functions of the members should be advisory and not executive.

The present European war has brought the future of India into the forefront of political questions, and this has formed the subject of discussion in the press and on the platform alike. The wave of loyalty which has passed through the country has changed the angle of vision of even Tory papers like the *Times* and correspondents like Sir Valentine Chirol, who have not only been not friendly, but positively inimical, to Indian aspirations. Even the *Times* was constrained to say that as a result of the manly qualities displayed by the Indians in the war and of their steadfast loyalty, India deserved and would have a very bright future. This is what Mr. Roberts, Parliamentary Under Secretary of State for India, said in the House of Commons the other day. In view of all these declarations it would neither be inexpedient nor unwise to make a categorical mention of India's wants. This is not at all incompatible with the commendable spirit animating all sections of the people here that of not embarrassing the Government by any inconvenient agitation at this time. Self-Government on colonial lines has been always the idea placed before the Congress as its ideal and towards this it has been working. But it would betray unwisdom and ignorance of present-day Indian conditions to press for it or to expect to get it at once. But surely India, which is now "unrolling her new

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horoscope, written in the blood of her sons," is entitled to better treatment and more justice at the hands of the Government than what she has received so far. Every step that we take or ask the Government to take must point in the direction of our goal, must make it decidedly nearer. The wants of India are well expressed by the President of the last Congress. "India wants a higher life, a wider sphere of activity and usefulness. India wants that her Government should be consistent with her growing self-respect and intellectuality. India wants that the presumption which has all along existed, and which the Board of Directors in 1833 made a vain attempt to dispel, namely, that the Indians can only rise to a certain limit, should be removed from the precincts of her Court, as it has been from the Statute Book, and the door to her services should not be closed by artificial barriers against her own sons. India wants that her children should have the same rights of equal citizenship as other members of the Empire. India wants the removal of vexatious hindrances on the liberty of speech and freedom of the Press, fruitless and dangerous alike to the Government and the people. And above all India wants that her Government should be an autonomous Government under the British Empire." The Madras Congress of 1914 was marked by some unique features. The most notable of them was the presence, for an hour, of Lord Pentland, the Governor of Madras, in the Congress as a visitor. This is the first time the Congress has been honoured by the sympathy of a representative of the Sovereign of India, and the thanks of the country are due to this liberal and high-minded administrator.

OTHER FUNCTIONS.

As usual the Temprance Conference was held as an appendage of the Congress. It met under the presidency of the Rev. Herbert Anderson, and the Hon. Rao Bahadur B. N. Sarma was the Chairman of the Reception Committee. Mr. Anderson's address, well informed and well-reasoned, able and practical, is amply worth study. The Theistic Conference and the Theosophical Convention added to the variety of public activities of the national week. The opening of the statue of Lord Ripon by Lord Pentland and the unveiling of the portrait of that veteran journalist and publicman of Madras, Mr. G. Subrahmania Iyer, were two other functions which attracted large numbers of people. The name of Lord Ripon is a household word and there is no student of Indian history, or of English history, who does not know the benefits conferred by that noble Viceroy on the India-Empire. His Excellency the Governor of

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Madras made a nice speech on the occasion, setting forth the character and the achievements of that broad-minded ruler. Mr. G. Subramania Iyer is known not only in Madras but throughout the country as an enthusiastic Congressman. He took an active part in the deliberations of the Congress for a long time, until ill-health disabled him from attending the later sessions. In Madras however, he is well-known as an able and distinguished journalist and it is rightly considered that the advancement of that presidency and the condition of public life there are due to his labours in a very large measure. In unveiling his portrait the Hon'ble Mr. Surendra Nath Banerjea made an eloquent speech in which he brought out with singular and striking clearness the salient features of the public career of Mr. Subramania Iyer.

THE HINDU UNIVERSITY.

Fresh correspondence on the subject of the Hindu University has been published. Great importance attaches to Sir Harcourt Butler's letter and it is desirable it should not be received in a fastidious mood. It is doubtless an indication of the sympathy of the Viceroy and the Secretary of State with the movement and of their interest in its success. One of the most important points insisted on by the Hindu University Committee was that the Viceroy, and not the Lieutenant-Governor of the United Provinces, should be the Chancellor, as this alone would be in conformity with the all-India character of the institution. If for any reason, this demand could not be complied with, the committee urged that they should be allowed to elect their own Chancellor, and we are glad the Government have accepted this compromise. Under the present arrangement the Viceroy will be the Patron and the Lieutenant-Governor will be *ex-officio* Visitor. The latter will be vested with all ordinary powers, that is to say powers corresponding to those which the Government or the Chancellor now ordinarily exercises in case of the existing Universities. Emergency powers will vest with the Government of India. No misgivings need be entertained by the people as to the exercise of these powers by the Government, in view of their repeated assurances that they will be only precautionary and the occasion for their exercise "will not arise or will arise but rarely and under extraordinary conditions." When Sir Harcourt Butler's previous letter had been published, there was great stir in some parts of the country, and people indulged in pessimistic criticisms. It was then contended that the conditions imposed by the Government would deprive the University of freedom and hamper its development. Sir

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Harcourt Butler assures us this is not the fact. He says in his last letter:—"The University will have in certain respects a larger degree of freedom than other Universities in India. It has been decided, for instance, to allow the University to elect its own Chancellor and vice-Chancellor, to appoint its own professors, lecturers and staff, to appoint its own examiners and to conduct its internal administration. Certain appointments will require the approval and certain powers are reserved to the Government but I anticipate that the normal work of the University will be conducted by the University itself exercising a large measure of independence. It is very far from the wish of Sir James Meston, the Government of India and His Majesty's Secretary of State to deprive the University of privileges which are necessary for its dignity and usefulness." The Bill sent to the Education Member by Dr. Sundar Lal, says he, requires redrafting, and until the Bill and the initial regulations are before the Secretary of State, he reserves his final sanction, but gives his general approval to the conditions mentioned in the letter. From all the circumstances we have no doubt about the desire of the Secretary of State and the Viceroy to meet the Committee's demands in a conciliatory mood, and we hope the people will loyally and gratefully accept the scheme without further unreasonable agitation.

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Poems of the Great War.

I.

SEDAN.

I, from a window where the Meuse is wide,
  Looked Eastward, out to the September night.
The men that in the hopeless battle died
  Rose and re-formed and marshalled for the fight.
A brumal army vague and ordered large
  For mile on mile by one pale General,
I saw them lean by companies to the charge;
  But no man living heard the bugle call.

And fading still, and pointing to their scars,
  They rose in lessening cloud where, gray and high,
Dawn lay along the Heaven in misty bars.
  But, gazing from that Eastern casement, I
  Saw the Republic splendid in the sky,
And round her terrible head the morning stars.

Hilaire Belloc.

The *New Witness.*

II.

HELPING.

["We have, through no wish of our own, become engaged in what Bismarck described as the task of 'rolling up the map of Europe'; and it is a task in which duty requires everybody, civilian as well as soldier, to assist."]

Half a score of gutter-snipes, passing Downing-street,
  Banging martial music out of empty salmon-tins;
Underwriters, claiming special knowledge of the Fleet
  And of what will happen when the Naval War begins;
Youngsters narrow in the chest, groggy at the knees;
  Never wrought by Nature to march boldly in the ranks;
Laborers with 'orny 'ands; scholars with degrees;
  Waitresses from bun-shops, and their patrons from the banks—
    Everybody's helping: not with boastful clamour,
      But with grim desire to "see this through";
    In no greed of glory, knowing not of glamour
      (Yea, without a "D.S.O." in view!),
  But the very finest is a little foreign chap
    Who's left his job to help us as we're rolling up the map!
War's a thing of modern make, run on modern lines
  (Kitchener and Bonaparte could never have agreed!
And they serve the State who're working down the mines,
  Getting up the coal that cotton mills may need.

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Scavengers and statesmen, bishops and boy scouts
Cannot *all* be in the expeditionary force,
So they're left to "carry on," scorning fears and doubts,
Just as though the world moved in its ordinary course.
All of them are helping : just as those are serving
Who can only stand aside and wait,
Knowing that impatience makes them undeserving
To escape the menaces of Fate.
But the little foreigner who came without a call
Is helping in a business that isn't his at all !
Jean, and Mr. Atkins, Ivan from the East,
Long have learnt to hold them prepared for sudden strife,
But their little friend seemed never in the least
Likely to be troubled in his quiet, peaceful life ;
Yet he's borne their burden, and defied their foe,
Thinking more of honour than of what he'll have to pay ;
Seen his fields down-trodden, his burning roof-tree glow,
Then turned him bravely east again, to bar the blood-splashed way.
All good men are helping : but the aid most knightly
Comes from him who's made most sacrifice,
Heeding not the quarrel—only this, that, rightly,
Pledges can't be broken at a price !
He's shown the world, from Aldershot to Moscow and Sedan,
That Belgium's little soldier is a great, big-hearted man !

P. B.

The *Westminster Gazette*.

III.

THE EVILS OF WAR.

The serpent-horror writhing in her hair,
And crowning cruel brows bent o'er the ground
That she would crimson now from many a wound,
Medusa-like, I seem to see her there—
War ! with her petrifying eyes astare—
And can no longer listen to the sound
Of song-birds in the harvest fields around ;
Such prophecies do her mute lips declare.

Evils ? Can any greater be than they
That troop licentious in her brutal train ?
Unvindicated honour ? She brings shame—
Shame more appalling than men dare to name,
Betraying them that die and them that slay,
And making of the earth a hell of pain !

Florence Earle Boates.

The *Athenæum*.

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IV.

THE KING'S HIGHWAY.

When moonlight flecks the cruiser's decks
And engines rumble slow,
When Drake's own star is bright above
And Time has gone below,
They may hear who list the far-off sound
Of a long-dead never-dead mirth,
In the mid watch still they may hear who will
The song of the Larboard Berth.

In a dandy frigate or a well-found brig,
In a sloop or a seventy-four,
In a great First-rate with an Admiral's flag,
And a hundred guns or more,
In a fair light air, in a dead foul wind,
At midnight or midday,
Till the good ship sink her mids shall drink
To the King and the King's Highway!

The mids they hear—no fear, no fear!
They know their own ship's ghost:
Their young blood beats to the same old song
And roars to the same old toast.
So long as the sea-wind blows unbound
And the sea-wave breaks in spray,
For the Island's sons the word still runs
"The King, and the King's Highway!"

Henry Newbolt.

The *Times*.

V.

THE NAVAL RESERVE.

From the undiscovered deep
Where the blessed lie at ease—
Since the ancient navies keep
Empire of the heavenly seas—
Back they come, the mighty dead,
Quick to serve where they have led.

Rushing on the homeward gale,
Swift they come, to seek their place
Where the gray flotillas sail,
Where the children of their race
Now against the foe maintain
All they gave their lives to gain.

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Rank on rank, the admirals
Rally to their old commands:
Where the crash of battle falls,
There the one-armed hero stands.
Loud upon his phantom mast
Speak the signals of the past.
Where upon the friendly wave
Stand our squadrons as of old,
Where the lonely deed and brave
Shall the ancient torch uphold—
Strive for England, side by side,
Those who live and those who died.

Evelyn Underhill.

The *New Weekly.*

VI.

THE WIFE OF FLANDERS.

Low and brown barns, thatched and repatched and tattered,
Where I had seven sons until to-day—
A little hill of hay your spur has scattered. . . .
This is not Paris. You have lost your way.
You staring at your sword to find it brittle,
Surprised at the surprise that was your plan,
Who, shaking and breaking barriers not a little,
Find never more the death-door of Sedan.
Must I for more than carnage call you claimant,
Pay you a penny for each son you slay?
Man, the whole globe in gold were no repayment
For what you have lost. And how shall I repay?
What is the price of that red spark that caught me
From a kind farm that never had a name?
What is the price of that dead man they brought me?
For other dead men do not look the same.
How should I pay for one poor graven steeple
Whereon you shattered what you shall not know?
How should I pay you, miserable people?
How should I pay you everything you owe?
Unhappy, can I give you back your honour?
Though I forgave, would any man forget?
While all our great green earth has, trampled on her,
The treason and terror of the night we met.
Not any more in vengeance or in pardon,
One old wife bargains for a bean that's hers.
You have no word to break: no heart to harden.
Ride on and prosper. You have lost your spurs.

G. K. Chesterton.

The *New Witness.*

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VII.

THE CALL OF ENGLAND.

[Every lover of England is bound to give what he can spare—and something more—for the help of those who may suffer distress through the War. Gifts to the National Relief Fund should be addressed to H. R. H. The Prince of Wales, at Buckingham Palace.]

Come, all ye who love her well,
Ye whose hopes are one with hers,
One with hers the hearts that swell
When the pulse of memory stirs;
She from whom your life ye take
Claims, you; how can you forget?
Come, your honour stands at stake!
Pay your debt!

By her sons that hold the deep,
Nerves at strain and sinews tense,
Sleepless-eyed that ye may sleep
Girdled in a fast defence;—
By her sons that face the fire
Where the battle-lines are set—
Give your country her desire!
Pay your debt!

He, that, leaving child and wife
In our keeping, unafraid,
Goes to dare the deadly strife,
Shall he see his trust betrayed?
Shall he come again and find
Hollow cheeks and eyelids wet?
Guard them as your kith and kind!
Pay your debt!

Sirs, we should be shamed, indeed
If the bitter cry for bread,
Children's cries in cruel need,
Rose and fell uncomforted!
Ah, but since the patriot glow
Burns in English bosoms yet,
Twice and thrice ye will, I know,
Pay your debt!

Owen Seaman.

Punch.

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VIII.

THE SONG OF THE SOLDIERS.

What of the faith and fire within us
Men who march away
Ere the barn-cocks say
Night is growing gray,
To hazards whence no tears can win us;
What of the faith and fire within us
Men who march away?

Is it a purblind prank, O think you,
Friend with the musing eye
Who watch us stepping by,
With doubt and dolorous sigh!
Can much pondering so hoodwink you!
Is it a purblind prank, O think you,
Friend with the musing eye?

Nay. We see well what we are doing,
Though some may not see—
Dalliers as they be—
England's need are we;
Her distress would set us rueing:
Nay. We see well what we are doing,
Though some may not see!

In our heart of hearts believing
Victory crowns the just,
And that braggarts must
Surely bite the dust,
March we to the field ungrieving,
In our heart of hearts believing
Victory crowns the just.

Hence the faith and fire within us
Men who march away
Ere the barn-cocks say
Night is growing gray,
To hazards whence no tears can win us;
Hence the faith and fire within us
Men who march away.

The Times. *Thomas Hardy*

IX.

PLACE DE LA CONCORDE, AUGUST 14th, 1914.

[*Since the Bombardment of Strassburg, August 14th, 1870, her statue in Paris, representing Alsace, has been draped in mourning by the French people.*]

Near where the royal victims fell
In days gone by caught in the swell

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Of a ruthless tide
Of human passion, deep and wide :
There where we two
A Nation's later sorrow knew,—
To-day, O friend ! I stood
Amid a self-ruled multitude
That by nor sound nor word
Betrayed how mightily its heart was stirred.

A memory Time never could efface—
A memory of grief—
Like a great Silence brooded o'er the place ;
And men breathed hard, as seeking for relief
From an emotion strong
That would not cry, though held in check too long.

One felt that joy drew near,—
A joy intense that seemed itself to fear,—
Brightening in eyes that had been dull,
As all with feeling gazed
Upon the Strassburg figure, raised
Above us,—mourning, beautiful !

Then one stood at the statue's base, and spoke—
Men needed not to ask what word ;
Each in his breast the message heard,
Writ for him by Despair,
That evermore in moving phrase
Breathes from the Invalides and Pere-Lachaise,—
Vainly it seemed, alas !
But now, France looking on the image there,
Hope gave her back the lost Alsace.

A deeper hush fell on the crowd :
A sound—the lightest—seemed too loud
(Would friend, you had been there !)
As to that form the speaker rose,
Took from her, fold on fold,
The mournful crape, gray-worn and old,
Her, proudly, to disclose,
And with the touch of tender care
That fond emotion speaks,
'Mid tears that none could quite command,
Placed the Tri-color in her hand,
And kissed her on both cheeks !

Florence Earle Coates.

The *Athenæum*.

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X.

THE SEARCH-LIGHTS.

Political morality differs from individual morality, because there is no power above the State.—General von Bernhardi.

Shadow by shadow, stripped for fight,
The lean black cruisers search the sea.
Night-long their level shafts of light
Revolve and find no enemy.
Only they know each leaping wave
May hide the lightning and their grave.

And, in the land they guard so well,
Is there no silent watch to keep?
An age is dying; and the bell
Rings midnight on a vaster deep;
But over all its waves once more
The search-lights move from shore to shore.
And captains that we thought were dead,
And dreamers that we thought were dumb,
And voices that we thought were fled
Arise and call us, and we come:
And "Search in thine own soul," they cry,
"For there, too, lurks thine enemy."
Search for the foe in thine own soul,
The sloth, the intellectual pride,
The trivial jest that veils the goal
For which our fathers lived and died;
The lawless dreams, the cynic art,
That rend thy nobler self apart.

Not far, not far into the night
These level swords of light can pierce:
Yet for her faith does England fight,
Her faith in this our universe,
Believing Truth and Justice draw
From founts of everlasting law.

Therefore a Power above the State,
The unconquerable Power, returns.
The fire, the fire that made her great,
Once more upon her altar burns.
Once more, redeemed and healed and whole
She moves to the Eternal Goal.

Alfred Noyes.

The *Times*.

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In the Public Eye.

(a) SIR JOHN FRENCH.

IT has been said that South Africa is the grave of reputations. The saying is older than the second Boer War, but it was that war which gave it the significance that attaches to it to-day. Buller's failure, though most conspicuous, was only typical of what happened in the early stage of the war, and in the later stages Lord Roberts and Lord Kitchener, though more successful, cannot be said to have added to their reputations. There was, however, one exception to the depressing rule—one reputation which found in South Africa not a grave but a birthplace. Sir John French went into the war unknown to the world: he emerged from it with the most secure reputation as a fighting General in the British Army. This suggests no reflection on Lord Kitchener. His success has been that of the organiser of war rather than that of the General in the field.

If we ask what was the source of that deep and confident faith in Sir John French which was the product of the war we shall find that it was not merely the almost unvarying success which attended him, but the sense that in him there worked an original genius of a rare and indisputable kind. Now originality in any walk of life is hard to achieve. It is most difficult of all to achieve in the military profession in which the law of discipline makes the free play of the mind seem like the most dangerous of all heresies. Discipline and originality are natural enemies, but they are enemies that have to be reconciled if the highest efficiency of an army is to be realised. It was this necessity which haunted Bernhardi when he was showing Germany how it was to win the next war. Prince Bulow has said that the spirit of discipline, even without enthusiasm, had enabled Prussia to march to victory in the past; but Bernhardi like Scharnhorst before him saw that in the new conditions of war mere reliance upon the unquestioning discipline of the mass was fatal and he was never tired of preaching that, with discipline, there must be the element of individual initiative.

Science and Art.

If this element is important in the case of the men it is vastly more important in the case of the officer. But the sterilising dominion of precedent and tradition in his case is most difficult to attack because it is founded not only in the idea of obedience but in professional pride. It is easy to confuse loyalty to the spirit of the profession, which should be constant, with loyalty to its methods, which should be varying. "It's a way we have in the Army" become an easy formula for getting rid of thinking and for treating everyone who dares to think as a dangerous person.

Now Sir John French is one of those men who are not terrorised by tradition. He has an independent life of the mind which enables him to

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shake himself free from conventional thought, and he encourages the same freedom in others. When he was appointed Chief of the Imperial General Staff in 1912 he issued a memorandum inviting officers to contribute to the pages of the new Army Review and to give expression to original ideas even though they differed from the doctrines of the official text books. "He has the wisdom to see that war is both a science and an art—that it is necessary to equip the mind with all the science of war, with all that has been thought and done by the masters in the past and that it is equally necessary in action to be the master and not the slave of that science. Sir Evelyn Wood said recently that when he inspected Major French's regiment many years ago he asked a superior officer his opinion of the Major. "For ever reading military books" was the reply. And his sister Mrs. Despard—under whose eye he was brought up after the death of his parents—has borne similar witness to his life-long concentration upon the one theme that dominates his mind—the theory and practice of war.

The Reformer.

For, in spite of an early predilection for preaching, he has been a soldier all his life. It is true that in obedience to the parental example—for his father, Captain French, of Ripple Vale, Kent, had been an officer in the Navy—young French, in 1866, as the age of fourteen, joined the senior service and served four years as a naval cadet on the *Britania*. But the natural genius of the lad prevailed and in 1874 he began his military career with a commission in the 19th Hussars. It was here that his independence of mind began to show itself, not in assertive eccentricity (for he is the most modest of men and his genius consists in the possession of common sense in an uncommon measure); but in the fresh and original thought he brought to bear on his profession. His regiment was not in those days a smart affair. It was one of these formed after the Indian mutiny, in which only small men were enlisted and which, in consequence, were known as the "Dumpies." The atmosphere of the officers' mess in the 19th Hussars was no better and no worse than the average in those days of dry rot. The military calling was merely a phase of the sporting equipment of a gentleman, and drill and manœuvres were rather dull and perfunctory incidents in an otherwise agreeable mode of life, while anything like the serious study of the science of war marked a man out as a curiosity, if not as rather a vulgar fellow. Soldiering was a sport which could only be degraded by study. And as for the cavalry, its chief function was to give tone to what would otherwise be a vulgar brawl. It needed a man of strong will and clear ideas to cut across such ingrained habits of thought and to set up a new professional standard, and John French was the man for the task. His influence prevailed, and the subsequent reputation achieved by the 19th was chiefly due to his efforts.

The Man.

His success here and always was the more enduring because it was won in such a human and unpretentious way. He has not the grim aloofness of

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commanders like Wellington or Kitchener, nor does he cultivate the Napoleonic arts of flattery. But he is not inferior to any of these men in conveying that impression which is essential to the great General—the impression that he has the secret of victory in him. Without that assurance no army goes into battle, robbed of its most powerful asset. Sir John French conveys the impression, not by enveloping himself in an atmosphere of remoteness and mystery, but by giving the sense of a singularly same, balanced, day-light mind, firm in its judgments, yet open to conviction; masterful, yet without the fatal blemish of vanity or ambition; profoundly instructed yet wholly free from the taint of the doctrinaire. He is, in a word, the ordinary man in an extraordinary degree, fearless of danger, imperturbable in action, free alike from exaltations and despairs, cool when the temperature is highest and warm when the blast is coldest and, in all circumstances, human generous, a little hot-tempered, and always comprehensible. One would be tempted to say that he was the *beau ideal* of the Englishman, but for the fact that he is Irish.

"INEFFICIENT TO COMMAND."

But in spite of his high personal qualities and the universal affection with which he is regarded, his path has not been unobstructed. No man who thinks independently and acts on his thinking can expect that in a world governed by precedent—least of all can he expect it in an institution which like the Army makes every rut sacred. He became known to the conventional as a man with rather heretical notions about the use of cavalry—for example, he taught his men that they might have to fight on foot—and he had the distinction (and, incidentally, the good fortune) to be passed over at a critical moment in his career by the late Duke of Cambridge to whom a new idea was perdition and the man who entertained it a peril. Even his successes were, to the pedants, gained by means so unorthodox as to rule him out as an unsafe man. Thus, when commanding the cavalry in the manœuvres of 1897 he achieved a brilliant success, his tactics were severely assailed as unsound and as involving undue risks, and his nomination to the command of the cavalry in the Boer War was opposed on the ground that he was "inefficient to command in the field." Fortunately, General Buller had had experience of General French in Egypt, at Abu Klea and Metemneh, and he insisted on his appointment to the cavalry command.

THE BOER WAR.

Now if one judged war as a science only, as the Germans do, and not as an art, as Napoleon did, there would have been a reasonable case against the selection of French. For though he has been one of the most careful students of war of his time and, when at the War Office as Assistant Adjutant-General, devoted himself daily to working out tactical problems, he is essentially a pragmatist in war. He knows that war is too irrational, too incalculable a thing to be governed by rules—that every situation is unprecedented, is made up of factors, human, material, moral, that have never occurred in the same

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relation before, that in the last resource it is judgement, inspiration, common sense, informed by science but not controlled by it, which must be in command. To put it in another way, it is not a man's theories that count but his personality. It was possible to condemn French on his work in manœuvres because according to the rules he took too great risks, and manœuvres having no reality could not demonstrate that those risks were warranted. Only actual war could reveal whether audacity and caution were in due equipoise.

And that was the revelation of the Boer War in regard to Sir John French. It showed that he had the genius for seizing a situation swiftly and truly, that he was always master of the whole sum, not only the sum of his own resources, but the sum of his enemy's resources, that his risks, though they might ignore rules, never ignored facts. As an example, take the best known but not the greatest of his achievements in the Boer War—the relief of Kimberley. When French hurled his cavalry division at the Boer lines he took risks which in manœuvres would have been denounced as fatal. By every theory of the text books he should have been destroyed. Instead, the fury, unexpectedness, and momentum of the act carried him through the storm unscathed. The clouds of dust flung up by the flying feet of the horses enveloped the charge in obscurity, and the Boers for once lost their heads and fired confusedly. Their line was pierced, they fled in disorder, the Kimberley was relieved. It was the first great success of the war. It was achieved in the teeth of all doctrine, and on the basis of actual present conditions, the meaning and values of which only a swift and sure intuition could reveal.

A Famous Exploit.

Or take that still greater, because more complex and sustained, feat at Koodoosrand Drift. French and his cavalry, worn out after the long action at Dronfield, were resting in the evening when news came that Cronje was fleeing to Bloemfontein with all his force, and that French must cut him off at Koodoosrand Drift. On the face of it so great a task was physically impossible to the exhausted horses and tired men, but French is never overawed by the "impossible." What does the soldier live for except to prove that the impossible is possible and snatch victory as the reward? "Impossible? Is that all? Then the sooner we set about it the better" is his attitude. By midnight he was moving; by nine o'clock in the morning his advance patrol came in sight of the enemy crossing the Modder in a confused mass, and never dreaming of danger from the west. The apparition of French across the path was as startling as the descent of Montrose at Inverlochy, or of Stonewall Jackson at Manasses Junction. But Cronje was in overwhelming superiority, and it was only by the most audacious "bluff," by spreading his little force over a wide front and giving the impression of numbers, that French was able to hold the enemy in check until the panting infantry under Kitchener came up from the east and sealed Cronje's fate.

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This incident disclosed qualities in French not less important than his brilliant daring—qualities which are proving invaluable in his present gigantic task. I refer to his unquestioning loyalty and his incomparable powers of endurance. Without them there would have been disaster in France. The co-operation of Allies is always a delicate and perilous operation, and the relations of Sir John French and General Joffre were peculiarly susceptible to strain. French is not only a Field-Marshal, and therefore Joffre's superior in rank, but he entered the war with a reputation established on the field of battle—a reputation second to none in Europe—while his chief had had no experience of war on a grest scale. Nevertheless, the English commander has given the world a supreme example of perfect loyalty, not merely in deed and word, but in spirit, that furnishes one of the most chivalrous object lessons in the history of war. And his endurance has been no less invaluable. It is not merely physical endurance, that, with his short, unromantic, but very serviceable figure, he possesses in an extraordinary degree. Weariness of body seems unknown to him. But even more important is his mental endurance. There is a touch of habitual depression in Kitchener, just a little sense of impending disaster. But French has the unconquerable cheerfulness of the man who lives in the moment, bends all his faculties to the immediate task, and refuses to be terrorised by what is before or behind. It is not that without imagination. In the military sense he has abundance of that quality. It is that he is free from the temperamental moods of the artist and has that constancy of mind which is the first essential of the man of action.

Thought and Action.

It was this sense of stability and balance that marked him out for high command. The brilliant cavalry officer is not often a brilliant commander. His task is incidental rather than constructive, and his success comes from the impetuous rush of the spirit rather than from the steady glow of the mind. French's rare merit is that he combines the momentary inspiration of the cavalry leader with the power of surveying a large and complex situation from a detached point of view. In a word he has the power of thought as well as the instinct for action. This was shown in a very decisive way by the operations which he carried out in front of the Colesberg position. From the military point of view, those operations were the most conspicuous success of the war. It was in them that French found himself and the military world discovered a leader of original genius. During three months, by every art of finesse and "bluff," by skilful mystification, by action that suddenly changed to audacity and audacity that changed to caution, by delicate calculations of time, of material values and of moral factors he held in check a force often as much as five times greater than his own, a force, moreover, commanded by leaders of the high quality of Delarey and De Wet. It may be said that it was before Colesberg that French learned the art of generalship on the great scale and served his true apprenticeship for the most momentous task ever imposed upon a British General in the field.

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Loyalty to the State.

The sense of loyalty which I have emphasised as one of the conspicuous traits of Sir John French's character is not confined to the professional sphere. His loyalty as a soldier has its counterpart in his loyalty to the civil authority. It is an open secret that had his opinion been followed there would have been short shrift with the potential rebels of Curragh Camp. The final announcement that the soldier whose fine instinct of loyalty to constituted authority was the one redeeming feature of that unhappy business, had found it impossible to reconcile honour with the withdrawal of his resignation, seemed to leave the country face to face with an unprecedented danger. Only Mr. Asquith's dramatic assumption at that moment of the Secretaryship of War saved the situation.

That episode seemed like the unworthy eclipse of a great career. Five months later he was saving the liberties of Europe by a retreat that has no parallel in the history of war. When it was known that he was to command the Expeditionary Force there was no dissentient left in all the land. He was not merely the obvious choice : he was the only conceivable choice, and every day that has elapsed since then has deepened our gratitude that that choice was possible.—A. G. G.

(b)—The New Sultan of Egypt : Prince Hussein Pasha Kamel.

[By the Pioneer's Egyptian correspondent.]

PRINCE Hussein Pasha Kamel, the new sovereign of Egypt, is the second and favourite son of the late Khedive Ismail. Born in Cairo in 1853, he was educated until the age of 14 at the schools founded by the great Mohamed Ali, his great-grandfather. In 1867 he went to Paris to complete his education and throughout his stay in the *Ville de la Lumière* he was a guest of Napoleon III, with whose ill-fated son, the Prince Imperial, he struck up a life long acquaintance. When the Empress Eugénie came to Egypt in 1869 for the opening of the Suez Canal, Prince Hussein was appointed chamberlain in her suite and he attended her throughout her sojourn in the Land of the Pharaohs. The visit ended, he returned to Paris *viâ* Florence, whither his father sent him on a mission to King Victor Emmanuel. The outbreak of the Franco-Prussian War brought his studies to a premature conclusion and he left Paris for a good ten days before the siege.

On his return to Egypt his father appointed him Inspector-General of Upper and Lower Egypt, and so able did he show himself even at the early age of nineteen that in 1872, he was entrusted with the portfolios of Public Instruction, Waqfs and Public Works. During the next five years Prince Hussein was placed successively at the head of all the Egyptian administrations and by 1878 when the system of Government was reorganised he had gained a profound knowledge of Egyptian affairs of which he has made full use in recent years and which will eminently fit him to fill his new and exalted post.

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It is interesting to note that at the time Prince Hussein started his Ministerial career the Ministers depended individually and directly from the Khedive who was in every sense the ruler of his country. He was assisted by an Advisory Council, composed of the Ministers, the head officials of the various administrations and of a certain number of persons who were regarded as Ministers without a seat in the Cabinet, but he virtually exercised autocratic sway over all and sundry. It was this despotic mode of Government and the fell consequences to which it gave rise, that brought about a reorganisation, whereby the Ministers as a body were responsible for the administration of the country and the Khedive could only govern through them.

During the above-mentioned five years, Prince Hussein imparted to the State administrations some of the energy and activity for which he has become well-known. Education made great strides, schools were founded and scholarships organised, which gave an enormous impetus to public instruction. Public Works also showed the impress of his presence at the head. The Ismailia Canal, running from Cairo to Ismailia was cut in order to assist river traffic and at the same time to give the inhabitants of Suez and Ismailia the fresh water, of which they had always been in need. Lighthouses were constructed at Suez and Alexandria, and last but not least, one of the worst inundations with which Egypt has been threatened was averted by the resourcefulness and watchfulness of the young Prince. Cairo to-day is protected by the very same dykes and river banks that he caused to be constructed when news of the on-coming high flood was received and which effectually saved the city and Lower Egypt from inundation and the fellaheen from ruin.

His tenure of the War Office portfolio coincided with the most stirring days of pre-Occupation Egypt. During the period he directed the military destinies of Egypt, the creation of the great African Empire of which Ismail Pasha dreamed was embarked upon. The Egyptian Army pushed its way into the heart of the Sudan, until the Egyptian flag flew triumphant over a vast territory which extended from Cape Gardefui to Harrar, down to the Equator and included Darfur on the west. In addition, troops were sent to help Turkey in Bosnia-Herzegovina in 1877 and the same year an expeditionary force, 25,000 strong fought side by side with the Turks against the Russians. It is not generally known that at this time the War Office staff consisted of American officers, just as to-day it consists of British officers.

In 1873, Prince Hussein married and on the occasion of his wedding, which was celebrated simultaneously with that of his two brothers Tewfik and Hassan and of his cousins Toussoun and Ibrahim, Ismail gave a series of *fêtes*, that even in those times were unprecedented in magnificence. Two years later his eldest son Kamel el Dine was born.

When Ismail was forced to abdicate, Prince Hussein accompanied him into exile and remained with him at Naples until 1883, when he returned to

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Egypt. On the occasion of the visit of the late King Edward VII (then Prince of Wales) in 1889, Tewfik who was then Khedive, appointed him special High Commissioner in attendance on the royal visitor and the next year he held the same post on the occasion of the Russian Crown Prince.

For many years Prince Hussein took no part in the Government of the country, chiefly because he was on bad terms with his nephew Abbas Hilmy whose methods disgusted him. But in January 1909, he consented to return to public life and accepted the post of President of the Legislative Council and General Assembly. His was a very difficult task, for the elements of which those representative institutions were composed were most unpromising and were absolutely under the influence of the Khedivial party which, despite its avowed friendship for the then British Agent, did everything it could to obstruct government. Notwithstanding the Prince succeeded in raising the tone of these two bodies and contrived to make their deliberations more intelligent and of greater utility to the country than they had been in the past. But he encountered an insurmountable stumbling-block in the opposition worked up against the Suez Canal contract, which now become historic. He was convinced of its great value to Egypt, and when, despite his arguments and persuasion the Assembly rejected the proposition, he resigned both his posts in sheer disgust and disappointment.

Prince Hussein is a large landowner and has always taken a very great interest in matters agricultural. He has made several tours of Europe with a view to studying local conditions and he is a great advocate of the introduction of the principles of co-operation into Egypt. So well known is he for his solicitude for the welfare of the Egyptian peasantry, that he is popularly referred to as "Abu-Fellah" (the Father of the Fellah).

In changing her rulers, Egypt stands considerably to gain. The new sovereign is in every way a Prince. He has ever scorned to stoop to political or other intrigues to gain his ends; he is generous and considerate to all who have dealings with him; and above all he fully understands what the British Occupation of Egypt means to the Egyptian. As I have already said, he was on notoriously bad terms with Abbas Hilmy, with whose tactics he thoroughly disagreed and whom he has to thank for being the relatively poor man he is to-day. Now that he has come to power, we may expect him to act generously towards the nephew who so little deserves such consideration. It is his nature so to do. As one old foreign resident said to me the other day "He is by nature a prince, a grand seigneur." Even at times when he could have avenged himself with reason for wrongs done him, he has refused to take advantage of the opportunity, as not being consonant with the dignity of a prince of the reigning family. Such then is the man who has been called upon by Great Britain to ascend the throne set up by the illustrious Mohamed Ali and we may expect him to keep up in fitting manner the noble traditions of his great ancestors and of the great sovereigns who have preceded him throughout the centuries of Egyptian history.

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THE OPEN FORUM:

Criticisms, Discussions and Comments.

Christianity and the Present War.

By Prof. H. G. Rawlinson.

ON p. 363 of the December number, is published an article on "War and the Collapse of Christianity," in which the author concludes that the present war "has revealed the utter hollowness of Christianity.....and sounded its death-knell as a religion for civilized humanity." Is this just? Surely this war has shewn that a great Christian nation will, in a cause not her own, pour out blood and treasure in defence of the oppressed. Is not this a vindication of the highest principles of Christianity? Christ's own words are "Greater love hath no man than this, that he lay down his life for his friend." The writer quotes some American ministers in support of his contention, but they are apparently as ignorant of the true principles of Christianity as he is himself. Surely the military profession is the noblest of callings, though it involves the gravest responsibilities in the case of misuse. One can hardly apply the term "butcher" (*vide* p. 420 of the same number) to men like Roberts, Gordon or Havelock. Such men did not find anything incompatible between the profession of arms and lives of exalted purity and piety. After all, the great Indian races—Sikh, Rajput, Maratha—were plunged in constant warfare till a Christian power imposed upon them the *Pax Britannica*. In the *Gita* Krishna tells Arjuna to put away compassion and fight at the call of Duty, even against kith and kin. Do these examples prove the hollowness of *Hinduism* and sound its death-knell as the religion of civilized humanity?

Indians in the British Empire.

MR. B. G. HORNIMAN, EDITOR OF THE *Bombay Chronicle*, contributes a highly significant article, under the above heading, to the December number of the *Hindustan Review*. This question of the position of Indians in the British Empire, says Mr. Horniman, is not merely the most pressing problem that exists at the present day from the point of view of Indian and Imperial interests, but is going to become more and more pressing. At the very outset the writer protests against the way in which an Indian audience listening

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to a European and the readers of an Anglo-Indian newspaper are always asked to look at this question from the Colonial standpoint. Not that it is not a good thing to look at things from other people's or your opponent's point of view, but the writer thinks, and rightly, that the request has been very largely overdone in this case. At the bottom of the request, he points out, there is invariably the assumption that India is not in possession of the same claims and rights as the Colonies and that in every treatment of the matter she must receive a secondary consideration. "That is not a position," says Mr. Horniman in words which, not only show how great and real is his sympathy with India but how clearly he understands and appreciates the Indian point of view, "which I am going to recognise at all, and it is not a position which I trust any inhabitant of this country is going to recognise, and one of my main objects is to try and impress upon Indians that one of their most important duties, as citizens of the British Empire, is to stand out for their full claims to be treated on an equality with the inhabitants of every other portion of the British Empire, in whatever country they may be either permanently or temporarily dwelling." The duty which Mr. Horniman here asks our people to undertake as citizens of the British Empire is also and primarily a duty enjoined upon them by love of country and national self-respect. What makes Mr. Horniman's appeal so profoundly interesting is his recognition of the fact that it is a solemn duty of the people of England to extend to India those full rights which have been solemnly promised by the King-Emperor and the late Queen-Empress.

The most interesting and instructive part of the article is that in which the writer institutes a comparison between the position of India in the Empire and that of the Colonies. From the point of view of the actual enjoyment of rights and privileges the Colonies clearly occupy a superior position. But looking at the matter from the material and moral point of view, the Indian Empire, says Mr. Horniman, and he only echoes the view of all sensible and well-informed men, is of far greater importance to the British Empire than any of the self-governing dominions. For the purpose of this comparison the writer examines the figures of the trade of the United Kingdom with other parts of the British Empire. The examination shows that the total value of the trade of the United Kingdom with the Union of South Africa is one-tenth, that with Australia one-third, that with Canada and other North American Colonies less than one-third, and with New Zealand about

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one-fifth of the total value of India's trade with the United Kingdom. A simple arithmetical calculation will show that India is not only in a superior position as compared with each self-governing Colony individually, but is at the head of the whole lot of them by an enormous figure. Secondly from the point of view of Imperial defence the writer has no difficulty in showing that India is the only part of the British Empire, outside the United Kingdom, that is self-dependent in a military sense and pays for it. She spends a sum of more than 20 millions annually on the maintenance of her military forces and she pays every pice for the maintenance of the British contingent in her army. In addition to this, she pays an annual tribute of a hundred thousand pounds to the navy. The self-governing dominions, on the other hand, have not hitherto paid a pice for the military protection of the Empire they have enjoyed, and some of them are only beginning to wake up to their duty in regard to the navy. It follows that India deserves far greater consideration from the citizens of the Empire and particularly from those of the United Kingdom than any of the Colonies individually, than all of them put together, and Mr. Horniman confesses to a feeling of surprise when he is told, as he often is, that India must be treated on a footing of inferiority. "I do not think," he writes, "that there are many people in my experience who appreciate the full extent to which English society and English institutions and everything in England benefit by the connection with India." The only proper way of dealing with India, he says, is to treat her citizens as perfect equals. Mr. Horniman concludes an eminently interesting article by proposing that an Imperial Conference should meet in London to discuss this question, in which India shall take her place on an absolute equality with the representatives of other parts of the Empire, and to which she shall go with the full understanding that all her citizens are co-equals in every possible respect with the citizens of South Africa, Canada, and Australia. The proposal will command the hearty support of every educated and patriotic Indian.—*The Panjabee.*

The *Hindustan Review* for December opens with an article on "Indians in the British Empire" from the pen of Mr. B. G. Horniman, editor of the *Bombay Chronicle*. It is a vigorous plea for the recognition of the right of the Indians to a position of equality with the subjects of the sister states of the British Empire, and the arguments put forward by the writer in support of his cause could not be easily set aside. After giving an analysis of the economic

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importance of the various components of the Empire by a reference to the volume of their trade, Mr. Horniman remarks: "If India were taken away from the British Empire, the British Empire would receive such a staggering blow that it is doubtful whether it will ever recover from it, and the United Kingdom would receive such a blow that it would possibly, should such a thing happen which God forbid, have to take its place with small states like Holland and Belgium," while on the other hand the injury that the British Empire would suffer by the secession of any one of the self-governing dominions would not be of any material consequence. If anything, it would be a distinct gain and such an act would only enable the Empire to deal more easily with many vital questions that arise, questions we should probably be able to settle in about five minutes if we had to deal with these countries as foreign states. India had rendered glorious service in the cause of the Empire in South Africa and elsewhere, and it was nothing short of ingratitude on the part of the colonies as well to assume an extraordinary attitude of superiority towards India and Indians. To bring about a better understanding between India and the colonies, and to gain for India the recognition of her equality, the writer asks us to agitate for an Imperial Conference to be called in London, in which India shall take her place on an absolute equality with the representatives of the Empire, and to which she shall go with the full understanding that all her citizens are co-equal in every possible respect with the citizens of South Africa, Australia and Canada—The *Wednesday Review*.

The December number of *the Hindustan Review* contains among other articles, a very interesting analysis of the factors which ought to determine the position of the Indians in the British Empire. It is a manly and straightforward case for the Indians, and the writer, the Editor of the *Bombay Chronicle*, though he is hard on the self-governing Colonies, does not appear to be wilfully sacrificing their interests. After drawing attention to the practice of the authorities in the Colonies and to a very large extent in the United Kingdom also of viewing Indian subjects as being subsidiary in interest to those of the Colonies, Mr. Horniman says: "Well, the British Empire exists, as we well know, not by the power of the United Kingdom to exercise control over every part of it, but by the consent of those countries which are its component parts. The existence of India as part of the British Empire depends as much upon the consent of the people of India as the existence of South Africa or

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Australia depends upon the consent of the people of Australia and South Africa." Further on he observes that while the British Empire would yet be an Empire although shorn of all the self-governing Colonies, it would receive a staggering blow, if once India were taken away from it, a blow from which it is doubtful whether it would ever recover. He then goes on to show by facts and figures the real position which India occupies in the material development of England, and pleads for a solution of the difficulties that at present arise, a solution which will be consistent with the self-respect of this country. "But that can only be done by insisting on the matter not being allowed to drop, by insisting upon some such measure as an Imperial Conference in London, in which India shall take her place on an absolute equality with the representatives of other parts of the Empire, and to which she shall go with the full understanding that all her citizens are co-equal in every possible respect with the citizens of South Africa, Australia and Canada. I believe that if that can be achieved, that if a conference of that kind can be brought about, that when these matters begin to be discussed between the representatives of India and of the self-governing dominions, in the presence of the representatives of the Mother country, that the Colonial representatives will be compelled to take a different view of this matter to what they take when they are in their own country."—*The New India*.

The Hindustan Review.

The December number of the monthly periodical is more than usually filled with excellent and thought-compelling articles. There is one on "Indians in the British Empire" by Mr. B. G. Horniman, Editor of *The Bombay Chronicle*, treating of one of the most pressing of existing problems which will demand far greater attention on the conclusion of the war than naturally it can receive at present. The author writes on the Indian and imperial point of view, and his enumeration of well-known facts, which no one, not even the most rabid colonial or other depreciator of Indians, can dispute, should make India's view a good deal better understood by the British public and British statesmen. This article is so admirable that we hope to reprint it in full in another issue. Mr. R. G. Pradhan writes on "The War and Indian Loyalty"; whilst two writers in American journals give their views on the war which seem to be wholly British. An "Indian Nationalist" writes on "The War and a Resurrected Poland" and its significance to India, whilst "A Heathen" has half a dozen pages, quoting largely from Christian ministers, on "The

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War and the Collapse of Christianity". We do not think that Christianity will collapse on account of William II's crimes and the evil he and his country have wrought and brought about; but it will perhaps be so purged of its hypocrisies when peace is restored, that perhaps a good many of the fashionable Christians of 1914 will fail even to recognise it. Mr. A. Rangasawmi Iyengar writes on "Economic Evolution and International Commerce." He thinks that the ideal of absolute freedom of trade throughout the world will continue to be a mere chimera till the whole world becomes a vast unit in itself, whose different members look upon each other without feelings of rivalry That time of course is as far distant and as impossible as universal peace and the entire abolition of war. But free trade tends to bring about increased close intercourse between nations, which of itself increases friendly feelings and lessens national animosities. To a Power situated as England is, not producing sufficient food for its yearly increasing population, free trade in grain seems to be an absolute necessity; whilst, if we allowed Canada, Australia, and India to send us their wheat supplies free, and levied a duty on the same product coming from the friendly countries of America and Argentina, and from our ally Russia, we should certainly not heighten their regard for us, and we should raise in all those friendly countries a desire to levy some heavier tax upon our manufactures to get quits.

There is a very amusing article on "Humour in the Army" by Mr. de Cordova, and the usual reviews of books in the Literary Supplement, completing one of the most interesting numbers we have as yet met in this capital monthly, to which every public library and lover of thoughtful reading would do well to subscribe.—*The Burma Critic.*

The *Hindustan Review*,—November and December, 1914. These two numbers of Mr. Sinha's well-known monthly give us a good intellectual feast. Quite a large number of articles are devoted to the various aspects of the present war. Dr. Courtney writes on the "Deeper causes of the Great War" Mr. R. G. Pradhan on "The War and Indian Loyalty" a "Heathen" on "The War and the collapse of christianity." Mr. B. G. Horniman contributes a very thoughtful article on "Indians in the Empire" on which he eloquently pleads for a more honourable position for India in the British Empire. In view of the Congress at Madras the article on "A Bird's eye View of Madras" is both interesting and opportune—*The A. B. Patrika.*

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THE KAYASTHA WORLD.

MOTTO I—*I will be* as harsh as Truth and as uncompromising as Justice; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard.* (William Lloyd Garrison in the *Liberator.*)

MOTTO II—Minds may doubt and hearts may fail when called to face new modes of thought or points of view ; but the time must come when what is false in all things will fade and what is true will no more seem strange. (From Dr. Illingworth's *Reason and Revelation.*)

The New President of the Kayastha Pathshala.

WE offer our heartiest congratulations to Doctor Ranjeet Singh on his unanimous election as the President of the Kayastha Pathshala in succession to the late Munshi Gobind Pershad Saheb. The work and worth of the new President are well known to the readers of the *Hindustan Review* and we are sure they will join us in wishing him every success in the discharge of his onerous duties. Dr. Ranjeet Singh has a difficult task before him in view of the heavy losses which the Pathshala has recently sustained through the failure of the Bank of Upper India. We feel sure that—to quote the *Leader*—"a hard headed-man of much organising capacity and given to hard work" like Dr. Ranjeet Singh will soon so manage the institution as to make it a model College. Once more we wish him every success in his endeavours which we shall watch with a keen and sympathetic interest.

The Kayastha Institute, Lucknow.

Of the various Kayastha Institutions in Upper India about the only one that is not a new paper transaction, is the Kayastha Institute Lucknow which was established in 1899 and which has since published every year an Annual Report of its work and progress. The report for the year 1913-14 is interesting and will be found useful by educationists and others interested in the welfare of our young men. We congratulate the office-bearers and the members of the Institute on their good and useful work. We publish below a report of the proceedings of a meeting which the Institute organized last month and which has been sent to us by Munshi Bhairon Prasad, the Assistant Honorary General Secretary:—

"The 15th Annual Literary Entertainment of the Kayastha Institute, Lucknow, Commemorated in honour of the Birthday celebration of the late Munshi Kali Prasad Kulbhasker, the illustrious

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founder of the Kayastha Pathshala, Allahabad, was held on the evening of the 7th instant in the Reid Christian College, under the Chairmanship of Mr B. Lindsay, I.C.S., Judicial Commissioner, Oudh. The programme was successfully gone through. The eloquent English speech by a junior member of about 13 on the 'Influence of women on the progress of a nation' was received with prolonged applause. The Dialogue, in Hindustani on 'Bank Failures' caused much laughter. The 'K. I. Punch' was most interesting and witty There were two medals to be presented in this meeting, one given by the President of our Institute for the best speech, the selection of which lay with the Chairman, and the other given by a member for the best part in the scene played last year. The former was given to the boy above mentioned, and the latter to M. Khayali Ram. The President and Rai Kanahiya Lall Bahadur were garlanded The President in his speech expressed his sympathy with the Institute and deplored the loss of some of its notable patrons, two of whom were known to him personally and said if the workers would go on with the same energy with which they had carried. out the work during the past years, they were sure to make their Institute a success. In connection with the present crisis, the President suggested to the audience that when they had a chance for charity they should help to alleviate the sufferings of those who have lost their relations on the field. Though they were unable to go to the front, they could tender their assistance in preventing false rumours spreading about the present war. He said India should feel proud to think that her sons have won the highest distinctions on the field, three even winning the most enviable decoration, the V. C. The meeting dispersed with a vote of thanks to the chair and a prayer for the victory of King George V.

A Kayastha Hindi Poet.

We have more than once noticed in terms of appreciation the Hindi poems of Munshi Kashi Prasada Saheb a Deputy Collector in these Provinces. He has lately rendered into excellent verses with the permission of the Lieutenant-Governor, a speech delivered by His Honour sometime back, at a Darbar held at Benares. The poem is styled *Unnati-ke-upae* and makes interesting reading as displaying the capacity of Hindi for conveying modern ideas of administration and progress. But we confess we do not approve of our poets versifying official speeches or the various codes. They may surely try their hands at some original and more tempting themes than those likely to be found in official speeches.

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The Late Mrs. Jyotis Swarup.

We are grieved to learn from the *Leader* the news of the death of Mrs. Jyotis Swarup which will be received throughout the length and breadth of these provinces with sincere regret and sorrow. She was the presiding genius of the Dehra Dun Kanya Pathshala which she had fostered and served with genuine enthusiasm and keen solicitude. She presided over the Mahila Parishad at Benares. She was awarded a medal for the model she had made of a Hindu home for the Allahabad Exhibition. This model was subsequently exhibited in London. She had a good knowledge of Sanskrit, Hindi and English. We condole with Munshi Jyotis Swarup in his bereavement. His grief is shared by all friends of education and social reform in these provinces.

The Late Mr. Atma Ram.

The news of the premature and sudden death of Mr. Atma Ram, Principal of the Patna Law College, will cause a profound shock to his numerous friends and admirers in Bihar. As a lawyer and teacher of law he made his mark and his administration of the Law College was highly successful. We offer our condolence to his sons and the other members of the family.

Their Majesties and Mr. Jagadananda Sahai.

A correspondent writes to the *Pioneer* as follows :—

Mr. J. N. Sahai from Bihar, the Indian adviser to the senior medical officer at the Brighton Pavilion with whom, according to Reuter, Their Majesties conversed for some time, is a member of the well-known Sahai family of Arrah. Both his father, the late Babu Harbans Sahai, and his uncle Rai Chaturbhuj Sahai Bahadur, the leader of the Arrah Bar, have been members of the Bengal Legislative Council, and his brother Rai Sachhitanand Bahadur, the Vice-Chairman of the Municipality, and Babu Mahanand Sahai are legal luminaries. Mr. Jagtanand Sahai served for some years in the Opium Department, but in 1913 proceeded to England to read for the Bar carrying with him his son and nephew to be educated at English public schools. Soon after the outbreak of the war he and Mr. Gandhi organised in London, mainly from students of law and medicine, the Indian Voluntary Corps, photographs of which have appeared in most of the illustrated papers. The corps of which Colonel Baker, I.M.S., (retired), is commanding officer, received medical training at the Regent Street Polytechnic. It was expected to continue under training till the middle of December but early in October the War Office requisitioned the service of Mr. Sahai for the work on board the hospital ship Glengorm Castle, at Boulogne, where he acquitted himself admirably. He was subsequently specially selected for the important post at Brighton which he now holds. Mr. Sahai is a great favourite both with Indians and with Europeans in the Patna Division.

Rai Bahadur Binda Prasada Saheb.

We are gratified to find in the last Honor's List the name of Rai Saheb Binda Prasada of this city as the recipient of the higher title of Rai Bahadur. This well merited distinction has come not a day too soon. It was long over due and now that it has come we hope that the Rai Bahadur will live long to enjoy it.

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"The HINDUSTAN REVIEW deserves attention from British readers as showing the trend of thought—philosophical, literary and political—among the educated classes of India."—"Truth" (London).

'The HINDUSTAN REVIEW is of especial value as lifting the brain cap of India and letting us see the thoughts that are moving in her educated mind."—The late Mr. W. T. Stead in the "Review of Reviews," (London).

'The HINDUSTAN REVIEW is representative of the higher intellectual life of India and enables us to learn the thoughts that are agitating her cultivated circles. Its articles are of especial value from a political and philosophical point of view and it occupies among Indian periodicals a position analogous to that of the Nineteenth Century or the Fortnightly Review."—"United Empire." (Monthly Organ of the Royal Colonial Institute, London).

THE

Hindustan Review

EDITED BY

SACHCHIDANANDA SINHA, *Bar-at-Law.*

"Too much must not be demanded of any editor."—The Rt. Hon. Augustine Birrell, K. C., M. P., on "The Critical Faculty."

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Can Germany be a World Power?

(Written Three Weeks Before The Declaration Of The Present War.)

By Prof. Dr. RAMDAS KHAN, Ph.D.

WHEN Bismarck retired in 1890 Germany was no world power. She was a country which in a military sense, was considered pre-eminent in Europe, and which, by reason of the tripartite agreement between her, Austria and Italy, filled a leading position, in a political sense, on the continent. But a world power she was not. The very word had not then been coined. It was before the series of startling events that have since transformed the whole situation in the Far East and brought Japan and China into the family of nations as potent factors. It was before the Spanish-American War, which in two hemispheres projected the United States into the midst of the political arena. There have seldom been ten years in the world's history which have wrought such radical changes, changes of such far-reaching importance, as those since 1892. The world at large has as yet scarcely gained the right focus for viewing those momentous happenings. Next to the United States it is Germany that has most largely profited from the new situation.

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It was the Kaiser who was the first in Germany to speak of his nation as a world power. It was in one of the most felicitous speeches he ever made on the launching of a gigantic ocean greyhound—that he used the term. He did not define the meaning of the word, but he was generally understood. What he meant was that Germany, transformed into one of the three leading exporting and naval powers, expanding as a shipping and colonial nation, and rapidly growing as an industrial and manufacturing centre, must needs enlarge her mental horizon, and reckon not only with her continental neighbours, not only with Europe, but with the whole globe as a competitor, customer, friend or foe. She must extend her political and commercial influence all over the world, and must have ships on every sea as well as merchants in every port. As the Kaiser expressed the same idea, on a later occasion, in graphic though somewhat boastful language: "Nothing must be done anywhere on the globe without the sanction of Germany's ruler."

This, in a nutshell, is his conception of Germany as a world power. It found, of course, no unanimous assent, either in Germany or in other countries. There were many in Germany then as there are many now who deemed his aims too extravagant and the means of their realization—comprising above all, a big navy and a bolder and more assertive foreign policy—not in accord with the empire's best interests. The whole Liberal party in Germany and a number of leaders among the Government supporters were opposed to him on this point. But the Kaiser, as is well understood by all who know the Germany of to-day, is masterful. He contrives to impose his will and his ambitions on the nation he rules, and that part of it which is dominant in politics has been in the main won over to his ideas. Thus, for weal or woe, Germany has embarked on the troubled seas of the new policy outlined by him, then and since, in a number of forceful and picturesque speeches.

The first outcome of the Kaiser's world policy was Germany's share in the winding-up of the Chino-Japanese War, when she joined Russia and France in wresting out of Japan's grasp the prize won by the sword. It is a question whether that was a wise step for Germany to take. For one thing, it drove Japan into England's arms, and made that pushing Eastern nation hostile to Germany. This is a fact which is of great importance to a power having serious and growing interests in far Asia. Next, Germany played her part in the Turco-Greek War, particularly in its settlement; and she played her part well, obtaining afterwards from Turkey the big railway concession in the Euphrates Valley and other benefits. In the Cretan trouble she purposely refrained from doing more than was necessary to maintain her prestige; but she did a great deal more than Bismarck would have done under similar circumstances. She again used her opportunities well during and shortly after the Spanish-American War, when she seized upon Kiaochou, thus securing for herself a point of leverage in China. She then acquired, by right of purchase, the Carolines, and, by amicable settlement with the United

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States and England, the main portion of the Samoan Isles. She has not been successful—except in one instance, at the mouth of the Indian Ocean, by an understanding with Turkey—in her strenuous efforts to acquire coaling stations at convenient points along the main road to far Asia, though her need in that respect is both palpable and urgent. In Africa her latent designs to extend her sphere of influence have not been favoured by opportunity. Her domains there are, for the most part, arid and susceptible of but small development, or, as in the case of Togo and the Cameroons, unfit for European habitation by reason of a murderous climate. Her intention of buying from Spain the important island of Fernando Po, thus making her Cameroons possession twice as valuable, has for the time miscarried. Nothing at all to Germany's advantage has resulted from England's Boer War, although she fully expected something. In China, too, the implied monopoly of commercially exploiting the province of Shantung—one of the best Chinese provinces for mineral and rail-road development—which was granted to Germany in her agreement with China ceding Kiaochou, has came to naught. Both the United States and England have vigorously opposed German pretensions in this respect, on the principle of the "open door," and have thus deprived Germany of the chance of extensively fructifying her bargain with China and treating Shantung as her exclusive domain. These and other reasons tend to keep Germany in her Chinese policy on the side of France and Russia, the two countries which, for strong reasons of their own, favour the policy of recognizing a chain of "separate interest spheres" with a view to the eventual dismemberment of the huge empire.

From the above statement it is plain that Germany, during her brief career as a world power, has had a fair measure of success, as well as some reverses. The opportunities that came to her were boldly and adroitly used. But the question nevertheless arises: Will Germany for any length of time be able to maintain herself as a world power? And further, will she be able to contend successfully in the fierce struggle for naval, colonial and commercial expansion, without allies or at least strong friends? The question may well be asked, for during the long troubles in China, Germany became for the first time painfully aware that in her world policy she stood without friends. Again and again, at crucial moments of that long occupation of Chinese territory, it was brought home to Germany, though she it was of all the powers interested in that punitive campaign that had been most terribly affronted, that her interests ran parallel to none other. It was only with the utmost diplomatic effort that she succeeded in obtaining a sort of *amende honorable* from China.

What, then, are Germany's points of weakness and strength as a world power? To know that is virtually an answer to the foregoing two questions.

It requires commercial, naval and military pre-eminence to be and remain a world power. In some cases, due to exceptionally favourable geographical conditions, military supremacy may be to a certain extent, dispensed with.

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This is true of both England and the United States, and it is a generally acknowledged fact that does not seem to require elaborate explanation. But for Germany to maintain herself as a world power there is no exception to the rule. Situated as she is in the very heart of Europe, surrounded on every side by powerful and ambitious nations, military supremacy is indispensable.

In this respect she does not disappoint her friends. Germany still stands foremost in military power. The enormous prestige she won in 1870—71 holds good. She has not supinely rested on her laurels all these forty years. Her army is today in every respect far superior to that with which she vanquished the French. Enormous improvements have been made in the Commissariat, in the physical training of her soldiers, in their *morale* even; and her telegraph, telephone, railway construction and aëronautic departments are considered the best extant. The general staff of her army is the unapproached model for the whole world. There has also been a great increase in numbers. The peace establishment of Germany's army is today far larger than the vast host of 600,000 men, a number up to that time unprecedented, which Napolean I led to the conquest of Russia in 1812. And her armies on a war footing amount to a grand total of 5,788,000 men and 250,000 officers. With these figures she has left, France far in the rear, and exceeds even Russia's nominal total by 600,000. It is safe to say that Germany, alone, from the purely military viewpoint, is today more than a match for the combined forces of France and Russia, taking, of course, into due account the much greater actual efficiency of the German army when compared with those of her two principal military rivals. In the history of the world there has never been any such surpassingly powerful fighting machine as the German army of today.

As to the next point, namely, naval power, Germany is, however, neither in prestige—which, in fact, is totally lacking in her case—nor in actual strength on a par with England. In fact, for the time being she stands but second in the list. So far Germany has not had a chance such as, for instance, the United States had a few years ago, to demonstrate her actual naval fighting strength; the only naval skirmish in the Fraco-German War, in West Indian waters, having amounted to little.

There are, however, a number of facts which, in the absence of any practical test on a large scale, tend to show partly what the German navy at this time really amounts to, and partly what it will mean in the near future. As to the first point, the unanimous opinion of those naval experts, no matter of what nationality, who have had a chance to examine carefully the workings of the German navy, is to the effect that in general efficiency, in discipline and in spirit the men and officers have no superiors, and that the ships, as fighting machines for harbour and coast defence and for battle on the open seas, are first-class. To mention, out of the mass of this favourable opinion, just two cases, both American, I shall here cite Admiral Evans and Commander Bechlar. Both deem the German navy, in all essential points

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excepting size, equal to the English and superior to the French. That German characteristic, thoroughness, has been brought to bear upon the German navy, both as to men and ships, with wonderful results. The men are trained to a degree unknown in any other navy. The practice, inaugurated by the Kaiser since his accession, of annually holding big naval manœuvres in all respects closely resembling actual naval warfare, has been of immense benefit in this respect, and their considerable cost, some say, has been a wise expenditure.

That is the verdict of competent judges as to the German navy of a decade ago. But the real German navy—*i.e.*, that now in process of formation, will be a vastly different and more formidable affair. A plan of enlargement was adopted by the Reichstag in 1900 at the urgent solicitation of the Kaiser, and has thus become an organic law of the Empire, not subject to fluctuations of public opinion. The enormous sums needed for the purpose amounting in all to over £ 50,000,000, have been appropriated, in annual instalments, by the same national parliament. The scheme provides for the expansion of the German navy, and for the remodelling and modernizing of about a score of the old vessels—those of the so-called "Sachsen" and "Oldenburg" classes or types. The transformation is to be completed, according to the wording of the law, by 1915; but it is an open secret that the rate of construction has been much accelerated, so that the year 1910 saw the young naval giant in readiness. When completed, the German navy will consist of thirty-seven battle ships, comprising twenty-seven of the largest and most powerful type, eight of the second size, and two smaller ones; twenty-six armoured cruisers, ten large and sixteen smaller ones; thirty-two sea-going gunboats, averaging 350 tons each; and fourteen big armoured vessels for coast and harbour defence. The total equipment will be 109 fighting vessels, manned by 55,000 seamen and marines, with 74,000 naval reserves, and, for batteries, 586 heavy guns and 2,836 secondary and machine guns. This navy will be equal in the three points mentioned—namely, number and tonnage of vessels, men and guns—to the French navy, with the enormous advantage, however, of being new, up to date, and equipped with all the most recent improvements. Germany would then be, unless France should follow in her footsteps, of which there does not seem to be any likelihood at present, the second sea-power in the world.

Her merchant marine consists now of 4,108 vessels, with a total of 2,826,400 tons, and crews aggregating 50,556 men. One-third of these vessels are steamships. This shows an increase of fifty per cent. during the last decade, and puts Germany, so far as the ocean traffic goes, in the second place.

In population Germany is gaining rapidly as well. The official census gives her about 65,000,000 a gain of eight per cent. within five years.

As the last, and most important, of Germany's qualifications as a world power, her commerce must be mentioned. The figures I quote are from German official statistics. According to them, she imported during 1910 a total of 50,000,400 tons, valued at 6,043,000,000 marks. She exported

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36,318,100 tons, worth 4,752,600,000 marks. Of her imports the United States furnished 1,020,000,000 marks' worth, while of her exports 912,000,000 marks' worth went to England. These two countries do most business with her, American imports furnishing over one-sixth of the total and English exports about one-fifth. Since 1891, when German imports amounted to 4,403,000,000 marks, this branch of her foreign trade has increased over 25 per cent., while the exports, which in 1891 were 3,339,000,000, have since risen by about 30 per cent. Her transmarine export trade has grown at an even greater ratio. The bulk of her transmarine exportations being finished products, this is, therefore, the most profitable section of her trade.

Summarizing, then Germany's claims to consideration as a world power, it is seen that her military supremacy is undeniable. She has, as shown above, an efficient navy, which she is now transforming into the second largest in the world. Her commerce is steadily growing, and is the second largest in imports and exports. Germany has also some traits in her national character which constitute undeniable advantages. Her people, as traders, bring into play a more thorough education than either the English or the Americans possess. Her mercantile colleges fit out young and intelligent men with all the mental equipment they need—not only languages, but a reliable knowledge of foreign countries men and methods. The custom, so largely prevailing for many years past in large German exporting houses, of sending out young relatives or clerks to countries that are their main customers, to study the field on the spot for a term of years—often, too, settling them there permanently as their representatives—is a wise one. It enables the home firm to be correctly, closely and quickly informed of everything that will be of use to it.

Then, too, German patience, frugality and adaptability are of great use to Germany in her transmarine trade relations. Where the Englishman often persists in methods no longer successful in certain countries, and where the American wants big and quick profits, the German, by the exercise of the above qualities, frequently carries off the prize. The German exporter studies to please his foreign customer, sinking his own tastes and predilections in favour of those of the distant purchaser. Again, he accommodates himself to the often rather unsatisfactory modes of payment obtaining in many foreign lands, giving long credits, etc. Of course, his linguistic knowledge likewise plays an important part in giving him a better status with the natives. This is particularly true in the case of Spanish-speaking countries.

All these are points of strength. Germany's points of weakness, however, also fill a considerable list. First, politically considered, Germany's foreign policy is now in a bad way. The Dreibund is visibly crumbling. It is absolutely necessary for Germany to make friends with either the United States or England, or both. Let this be understood plainly, Germany without such a close and friendly understanding will be in the long run powerless. Her rôle as a world power will be over and done with. The reasons

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are clear to anybody who will take the trouble to see potent facts. Germany is losing Austria and Italy as hard-and-fast allies. No one who has watched political events during the last twenty years doubts that. She is thus practically isolated. And Germany cannot, like England, afford a term of "splendid isolation." The contingency of which Bismarck spoke in his Memoirs, and which, according to that book, was his "nightmare," has arrived. A repetition of the old Triple Alliance, composed of Austria, France and Russia, has become a strong possibility. By that it is not meant that such an alliance is likely to come immediately.

Even if the Dreibund were not in a state of decay, but still in its pristine vigour, that would not help Germany in her position as a world power. Austria's interests are purely continental, and her foreign commerce is insignificant. Her navy is not worth serious consideration. Italy, beside being financially, as well as in size and population, the weakest of the great powers, is absolutely in no position to further Germany's ambitions in other parts of the world. Of late years, too, she has committed herself to a policy of retrenchment, and in pursuance of it both her army and navy have been reduced. She is building few new ships. Since her Abyssinian reverses, Italy's foreign policy has become wholly defensive, and merely directed to the maintenance of the *status quo*. For her freedom to plough the seas and maintain her trade, she relies on her friendly understanding with France, and for the preservation of present conditions in the Mediterranean, on her old-time friendship with England.

Thus her two allies are both unable and unwilling to embark with Germany on her policy as a world power. This was proclaimed in positive language in the three parliaments by the leading statesmen of the old Dreibund powers. Now, to whom else can Germany turn in her absolute need of obtaining guarantees against a possible interruption of her expansive commercial and colonial policy?

To Russia and France? Certainly not. Those two powers must be left out of such a reckoning. For while it is quite within Germany's ability to enter into a definite understanding with either or both of them, at a given time and for a given purpose—as she did, for instance, with Russia and France toward the close of the Chino-Japanese War, and with France in Africa, where Germans and French, for the first time in several centuries, were fighting shoulder to shoulder to checkmate a British advance—it is quite out of the question that an agreement of a general nature can be made between Germany on the one side and Russia and France on the other. Still less is it possible for Germany to enter into an offensive and defensive alliance with these two powers, even as to interests in Asia or Africa. Leaving aside the fact that Russia and France are together strong enough to carry out, in most cases, their colonial, political and commercial schemes in those continents as well as in Europe, and therefore want no third power to share in their course of action and to influence it, it must never be forgotten

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that the Dual Alliance was originally based on a common enmity towards Germany, and that Russia knows full well that to try to admit Germany to the benefits of this agreement would eventually mean to drive away France. Admitting that the reasons for France's unwillingness in this respect are largely sentimental, and that today sentiment is rarely the ruling factor in statecraft, still the sentiment impelling France on her road side by side with Russia, is very strong. By systematic training during the past forty years the so-called "*revanche* idea" has become a part of the French nature and of the national creed—in fact, the very first paragraph in it.

But there are other reasons militating against an intimate understanding between Germany and these two countries. Germany's main object in Asia is the extension of her export traffic and the acquiring of points of vantage along the coasts—coaling stations for her navy, a number of *pieds à terre* for her troops and radiating points for her commerce. There is hardly a point, however, where, in carrying out her designs, she would not run counter to important French or Russian interests. There are but a few such points left, excepting some belonging to Portugal, that are not in possession of either Russia and France, England or the United States. Russia and France have vast Asiatic possessions with which they do not want Germany to interfere and which they desire to monopolize commercially. This policy of exclusive commercial exploitation, unwise though it may be for countries strong in industry and commerce, is probably the only one for Russia to pursue; and though the wisdom of it is less apparent in the case of France, it is the one which the latter country has traditionally held as a part of her colonial policy.

There is no other important power with which Germany could unite in an endeavour to extend and maintain her world policy as against that of Russia and France, on the one side, and England and the United States, on the other. I group England and the United States together, for there is no use denying the fact that the overwhelming public opinion of both countries wishes such a grouping, and even takes it for granted. True there is no formal alliance between the two English-speaking powers, nor could there well be under existing political conditions. But there is something stronger than that—a powerful and steady national sentiment on both sides, whose current runs in the direction of mutually safeguarding vital interests.

Wherever the living forces that eventually shape the politics of the world are closely and calmly studied, it must be recogonized that Germany is too weak— or, shall I say, not powerful enough—to undertake and pursue unaided her policy as a world power. England alone would be powerful enough to drive her off the seas at any time that the vital interests of England and Germany seriously clashed. England and the United States together could accomplish that task with less trouble and expense. England and the United States with their colonies form the most important item in Germany's foreign commerce—about one-third of the total. Germany could not for a

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moment stand as a world power against the combined will of England and the United States. These two powers, in fact, would be, as foes, the most dangerous of all to Germany's life interests. It is Germany's wisest course—nay, more, her only possible course—to bind these two countries to herself by ties of strong friendship. I shall not speak here of the strong sentimental reasons which ought to impel Germany in this direction, although these are, and ought to be, potent factors. But judging the situation solely from the view-point of enlightened self-interest, it is the only solution for her if she means to continue her world policy. And if there is anything that may be declared with safety about the Kaiser's future course of action, it is that he *does* mean to persevere in it. However, it is an open secret that the Kaiser has for sometime clearly perceived that a close understanding with England and the United States is Germany's safest policy, and that he has been shaping his course accordingly. But the fact, nevertheless, remains that as yet no such intimate friendship has been contracted with those two powers—certainly not with England.

This present isolation forms, then, the chief weakness of the young empire from the political point of view.

Germany's commercial weakness lies partly in the fact that both her natural resources and her financial powers are inferior to those of England and the United States, and to a certain degree even to those of France. Germany's *per capita* wealth is much lower than that of the three countries named. She is economical and cautious, but she has also the faults of these virtues—a serious matter when contending for the commercial supremacy of the world. In addition, her trade conditions are no longer stable, but fluctuate greatly, as export trade must and will. Her chief staples for manufacturing—coal and iron—are not as advantageously located as those of her two main competitors. As compared particularly with the United States, the German nation does not possess that quick perception, that boldness and originality of methods and execution, which, since Americans seriously set out on their career as great exporters, have been universally recognized as among their chief points of strength. Nor is inventiveness a leading German characteristic as it is an American one.

Germany's geographical position, too, is a decided element of weakness. As regards sea trade with the main European countries she is not so advantageously situated as England. She lies "cooped up" far to the northeast; and to gain the open water tradeways she has first to skirt for days a dangerous coast, both in the Baltic and the North Sea, where her vessels, in time of war, are especially liable to seizure and search. It costs a great deal more to move a ton of goods by sea from German harbours than from English French, or even Spanish ports. Germany is not so near to the Atlantic as her chief rivals. As to the Pacific—conceded to be an avenue of trade which in the near future will become of almost equal importance with the Atlantic—Germany is again placed at a distinct disadvantage. The Isthmic Canal will intensify this. The difference of distance, as between German harbours and the principal Atlantic ports of the United States, to China, Japan and some

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other points in the Pacific will amount to between 3,000 and 4,500 miles, now that the canal has been completed. This will hereafter render German competition in carrying trade to that quarter of the globe more and more difficult.

There is one other important obstacle in Germany's way as a world power. That is however, of a domestic character, and its name is the Agrarian party. To humour this party, the present German Cabinet submitted to the Reichstag sometime ago a tariff bill framed chiefly with a view to satisfying that party's demands for a tariff enabling the German agriculturist to compete with imports of American foodstuffs on better terms than those now obtaining. If the bill becomes a law, now or later, it will go far to weaken Germany's position as a world power, for it will increase the price of the necessaries of life for the labouring population, and hence must lead to an increase of wages, which in turn will heighten the cost of German articles of export. This put in a few words, is the gist of the matter; and it will be of great interest to the rest of the world to watch the outcome of this struggle in Germany between the mediæval forces of her landed and titled proprietor class and the modern forces of her commerce and industry. For the final result will either greatly handicap Germany in her race with other nations or else remove a serious obstacle from her path.

Striking a sort of general balance, therefore, in the matter of Germany's weakness and strength as a world power, there seem to be, just at this juncture in the world's affairs, more points that tell against her than for her. Her old-time military pre-eminence, while it renders her position secure at home, as against the continental powers of Europe, cannot win for her that amount of strategical advantage and safety on the ocean and on foreign coasts which, as an exporting world power, she absolutely needs to safeguard her against the vicissitudes of the future. Her navy, required to back up her sea trade will be, for the next few years, in a transition stage. If left undisturbed to work out this transformation, and if the other leading naval powers do not imitate her example, she will almost immediately be a sea power only less formidable than England. But England, it must be remembered, stands committed to the professed policy of maintaining a naval superiority on the basis of being able to cope at any time with a possible naval combination between Germany, Russia and France. Germany's serviceable Baltic Canal, enabling her navy to concentrate, at any time and within a couple of days, in either the German Ocean or the Baltic, has given the young empire, on the other hand, a great tactical advantage over both France and Russia, the configuration of whose coasts does not permit of such concentration and even to some extent over England, whose vast coast development and widely scattered colonial interests admit of no such massing of all her naval resources.

But even if left to reap the fruits of her wise and far-sighted naval policy, Germany would not be strong enough to stand, so to speak, on her own naval bottom. The necessity remains for her to make sure in time of at least one other strong naval power as a friend. But will she ever get one?

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Some Effects of Recent Currency Legislation in India.

By AN "INDIAN ECONOMIST."

IN an article headed "The Discontinuance of the Rupee," appearing in the January number of the *Indian Review*, the Hon'ble Mr. P. de Webb of Karachi makes one or two statements which cannot be accepted without further explanation, unless with considerable reservation. One of the statements we have in mind is the following :—"The present duty on silver raises the value of all uncoined silver in India *by the amount of the duty* and is therefore *beneficial to all holders of silver ornaments.*" (The italics are Mr. Webb's). The first part of the statement is the least open to doubt and may be accepted without any reservation. The latter part of the statement, however, is true only theoretically. It has very limited practical significance. Everybody who has any ornaments of silver does not rush into the market to sell them merely because the price of silver has risen whether owing to the levy of a duty as in the present case or as the effect of any other cause. In the vast majority of cases it is sheer necessity that brings any ornaments into the market at all. Such cases are always few unless at a time of famine and widespread distress. Ornaments, it is true, are sold often for other reasons, more especially for the purchase of the latest variety of the same ornaments approved by fashion, or for the purchase of another and a more beautiful and artistic ornament. In a good many cases ornaments are placed on the market, because the person wearing them has grown and they are too tight for him or her. But in all these cases, as fresh ornaments are purchased in place of the old ones, there is no benefit at all. It is only in the case of *dealers* in bullion or in ornaments that we can say that as a class the imposition of the duty in question has benefited them to the extent, of course, of the commodity or the articles already in their possession in India at the time when the duty was first imposed. In making the statement under consideration Mr. Webb has apparently followed in the wake of the classic economists, whose theories are enunciated with reference to the economic man (a being which does not appear to exist, at any rate in this part of the world, and are as far removed from the practical realities of the work-a-day world as the intricate disputations of theologians and the verbal quibbles of logicians and philosophers are from sound common sense. If Mr. Webb cares to inform himself why ornaments are invariably put on in India and why they are sold sometimes after a period of use, he will perhaps become aware of the fact that convention and custom have such a strong hold over the people of India that even if economic theories were dinned into their ears day and night it would take perhaps several years before even some of them could be converted into economic men. Perhaps after all the people of India are the more sensible political economists. They probably see that gold and silver deposited on the bodies of wives and children, though they may not bring in any profit for the time being in the form of interest, are really more profitable in the long run inasmuch as they are not easily got at and frittered away like a loose amount of cash at the bank or the little less easily convertible commodity of stocks and shares. To get one's wife's ornaments except in the case of clearly established necessity one has to go through a scene, which may perhaps bring to one's door the neighbouring gossips who would no doubt make a public affair of it. Moreover,

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in these days when national reserves of gold and silver are talked of in order to support credit in times of panic and war, it is a question whether the gold and silver ornaments which the Indian ladies and children wear should not be regarded as a national war reserve rather than as idle, unearning capital as Indian publicists are frequently inclined to do. It may be added that the latter view is to a large extent mistaken and superficial inasmuch as it ignores the fact that the credit of the *baniya* very often depends upon the value of the ornaments with which he loads his wife and children.

The second statement of Mr. Webb's which we have in mind is open to much greater doubt than that mentioned above and is as follows: "It seems necessary again to emphasize the fact that the currency legislation of 1893 has not interfered in the slightest degree with the currency of the rupee or *reduced its purchasing power. On the contrary it has greatly increased its purchasing power.*" (The italics are ours). In the eyes of the theoretical economists these propositions look simple enough and are indeed regarded as quite elementary. The legislation referred to is apparently the one by which the mints were closed to the public for the purpose of coinage. The ultimate effect of it was to raise the gold value of the rupee from approximately a shilling and two and a half pence to its present value a shilling and four pence. A disciple of the classic economists would at once deduce from this that the purchasing power of the rupee must necessarily have increased proportionately. This was not, however, actually the fact. If it were, the (rupee) prices of all commodities in India would have fallen at once proportionately, but they never did except in the case, for obvious reasons, of gold and silver bullion. The people of the country were quite unconcerned at the legislation. The land produced more or less the same amount of produce as in the previous years. The purchasers of the produce, *viz.*, the Government servants, the members of the learned professions, the merchants, the artisans, and others earned more or less the same income and purchased about the same quantity of produce as before at the normal prices, paying for it as usual in the currency of the country. The ryot was thus able to pay his *kist* (or revenue, or tax, or assessment or whatever it may be called) to Government in good time as each instalment fell due. There was no disturbing factor whatever to bring home to the mind of the Indian the extreme importance of the currency legislation. Such a state of things could not, however, continue for ever, and at last the enlightenment came with a rude and sudden shock. In the year 1896-1897 (and still more in 1900-01 and subsequently in 1908) there was a failure of rain in many parts of the country, and the result was a widespread famine. Prices immediately went up, and the poor and middle classes had to indent upon their savings. These were of course in accordance with the convention and custom of the country deposited on the bodies of women and children in the form of ornaments. The poor man had his silver ornaments, and the middle class man had some gold ornaments in addition. The former ornaments had been made mostly *by melting down rupees* either before the mints were closed when their token value was practically the same as their intrinsic value and such melting did not involve any appreciable loss, or in some cases even afterwards in blissful ignorance of the effect of such action. When the poor ryot went to the market to sell his family ornaments, he was told that a rupee's weight of silver could not procure a rupee but something less owing to the raising of the value of the rupee by the Sarkar, and that the glut in the silver market owing to the famine conditions had reduced the price of silver still further. The poor uneducated ryot could never bring himself to understand how the Sarkar could raise the

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value of the rupee when it continued to contain the same amount of silver as when he had melted it down. It had then to be explained to him in a simple and concrete form by the local silver merchant as far as the latter's knowledge allowed him to do so that the Sarkar which had given a rupee for about 184 grains of silver some years previously now refused (in a round about way of course) to give it except for about 232 grains or one-fourth as much again. The ryot was discomfited but had to be satisfied with a much smaller amount for his ornaments, as he was in urgent need of *coined* silver not only to relieve his half-starving family but also to pay the Sarkar *kist* in order to prevent his land being sold for arrears of revenue. Very similar were the effects of the famine on the artisans and other poor classes. Turning now to the middle class man it should be noted that he had purchased sovereigns when they cost about 18 or 19 rupees a piece. When he put his ornaments on the market, he was surprised to find that for a sovereign's weight of gold he could get only Rs. 15 or a little more say Rs. 15-6-0. The *saraf* (gold and silver merchant) could not explain to him this phenomenon except by a re-iteration of it in another form, *viz.*, that the (rupee) price of gold had fallen. Poor unlearned and deluded folk. They were aware of the fact that in return for a sovereign they still got approximately as much silver bullion as before. They had also become aware of the fact that the Sarkar, though in a round about way, now demanded in return for a rupee about a fourth as much again of silver bullion as was demanded some years previously. But they could not put these two observations together and try to see what the Sarkar had done and what was its object in so doing. They had no knowledge of economics whatever, and as their reasoning faculties had never been developed, common sense was not of much use. However if some of the more educated Indian vernacular publicists had tried to interest themselves in the currency legislation and its after effects, and warned the people of the impending danger a fair amount of loss could perhaps have been avoided by stopping the melting down of rupees after the closing of the mints. But a managed currency was so strange to them. They had no doubt read in their history books at school that there had been a certain king in mediæval times named the Mad Taghlak, who to tide over the financial difficulties resulting from the failure of his chimerical schemes had issued copper coins and asked the people to receive them as gold. But it never entered into their head that a modern civilized Government would to tide over the financial difficulties resulting from a fall in the exchange value of the rupee, issue, not indeed coins of copper, but coins of silver which, however, it asked the people to take at a valuation about a fourth as much again as their intrinsic value. It must, however, be noticed that the financial difficulties of the Taghlak king were self-created whereas those of the Government of India were altogether beyond their control. It was undoubtedly an act of the highest statesmanship to have tided over the difficulties in the ingenious way in which it was done, without additional taxation; but there was an unfortunate lack of common sense and a deplorable ignorance of Indian habits. The ultimate causes of the fall in exchange were known to be the demonetization of silver in several countries of Europe notably Germany and the larger production of silver from the mines, as also the discovery of new deposits of that metal. Yet nothing was done to put an embargo on the excessive import of silver into India. One would have thought that side by side with the closing of the mints the Government of India should have imposed an import duty on silver of such an amount as would have kept the price of a rupee's weight of silver *in India* at a rupee or in other words to preserve the *status quo ante* as between silver bullion and the coined rupee. For some inexplicable reason, however, the Government of India did not see their way to adopt this

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necessary measure—necessary because of the old standing Indian habit of keeping the accumulated savings of thrift in the form of ornaments in complete ignorance of the effect of such action in case of the introduction of a state managed artificial currency such as the present—but only raised the value of the rupee artificially as stated above. The effect of this one-sided action was of course to depreciate the value of the gold and silver ornaments in the country by an amount proportionate to that by which the value of the rupee had been raised, *i.e.*, by about one-fifth. But as we have stated above, the people did not at the time concern themselves about it, because they had no necessity to sell their family ornaments. When such necessity arose for the first time after the closing of the mints, *viz.*, in 1897 and subsequently in 1901 and later on in 1908 they found to their consternation that the major portion of their hard earned savings of several years were swept clean off owing to the artificial depreciation of their purchasing power.

The lesson taught by the famine of 1896-97 was not, however, lost on the poor and middle classes more especially the agricultural classes who had their own way of dealing with the disastrous effect of the currency manipulations. The result was one of the strangest phenomena in the history of famines in India. Hitherto it had been usual for prices to regain their normal level after the expiry of the period of famine. But in this year even after the succeeding harvest the prices never went down to their old level. How could they? So long as the agriculturist daily saw the bare arms and the bare neck of his wife and children he was not prepared to sell his produce except at a price which would admit of his restoring the ornaments to his family within a reasonable period, and he was well aware that he could have his way. Thus the prices of all kinds of agricultural produce were kept up, not indeed at the famine level which was over twice the normal rate, but still at about a half as much again as the normal rate, and this fifty per cent. rise has continued more or less unabated for the last sixteen years.

From the explanation given above of what in our opinion is undoubtedly the most important and the root cause of the phenomenon of high prices, it may probably be argued by some that if our surmise were correct, the phenomenon should have been a short-lived one, and could not have lasted for the period that it has done. This view, however, does not sufficiently recognise the importance of the fact that the savings, the purchasing power of which was affected by the currency legislation under consideration, were not the accumulations of thrift of one or two years or decades but in many cases of generations and in some even of centuries, so that the loss sustained could hardly be recouped except by a prolonged period of high prices. The legislation came also at a time when the people, after over half a century of settled government, were rousing themselves from their lethargic state and trying to shake off the habit of hoarding produced by ages of anarchy, bloodshed, and rapine and beginning to think of converting their ornaments into current coin with a view to investment in profitable concerns. Moreover the famine of 1896-7 was followed by a still greater famine in 1900-1 and subsequently by periodical famines, and in this connexion it should be borne in mind that when high prices have been current in any country for some years, the wages of all kinds of labour adjust themselves to the new conditions after some time, and that when this stage has passed, a return to the original prices after the cessation of the rather long-drawn but none the less temporary causes is most difficult if not altogether impossible. We are strongly of opinion that it is the combined effect of the above circumstances that has kept up for so many years the high level of prices which have prevailed and which should indeed now be accepted as a permanent factor in the economics of the country.

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We would here take occasion to state that the artificial inflation of the token value (or gold price) of the rupee, though certainly the main cause of the enormous rise of prices during the last sixteen years as explained above, does not seem to be the only cause of that extraordinary phenomenon. There were some other causes as well chief among which were.—

(1) The re-settlement from the year 1896 onwards of several districts of the Madras and Bombay Presidencies (and perhaps elsewhere also) which fell due at this period and which fully took into account at first the immediately anticipated, and later on the current, rise in the market value of all kinds of agricultural produce.

(2) The considerable expansion in the export of food grains from India due to the opening up of interior tracts to railway communication and the strides taken by India towards participation in international commerce.

(3) The displacement of food crops by the more remunerative non-food crops such as cotton, etc., in considerable areas of cultivated land and

(4) The enormous growth of population during the period in question compared with which the increase in the production of food crops, whether by intensive cultivation of the area already brought under cultivation or by any considerable addition to that area, can only be regarded as insignificant.

In 1893, the Government of India had before them the problem of a fall in the exchange value of the rupee. No doubt they solved that problem for themselves but with what ultimate effect we have already seen above. The exchange problem has gone but only giving place to the problem of high prices. The former problem was one which affected largely the Government of India and the Local Government but to a limited extent. The latter problem equally affects both, and there is now a division of labour so to speak in the bearing of the burden. In securing a fairly fixed and as high a gold value as possible for the rupee, the members of the services recruited in Europe had thought that their anxiety and trouble would be laid at rest once for all, but their belief has been rudely shaken. The exchange is more or less fixed at a fairly high rate and there is no fear of a big slice of the salary being taken up by home remittances, but on the other hand the price of every article of food has risen in India, and the price of domestic (equally with other) labour has also gone up proportionately, so that the anxiety now is how to meet the increasing rate of expenditure in India. Indeed this anxiety gave rise to so much clamour that a Public Services Commission has had to be appointed to consider *inter alia* the question of the justice of the claims for higher rates of pay advanced by the European services.

The loss resulting from a fall in the exchange value of the rupee affected the Europeans only. But the economic strain of high prices was not confined to that community. It had its full effect upon Indians also and with dire results in some cases. The distress which the poor and middle classes felt owing to the more or less permanent semi-famine conditions prevailing in the land, although it could not be fully accounted for by them, made them feel that there was something wrong somewhere for which, in accordance with the immemorial habit of thought of the country, the Government was held responsible as usual. The consequent economic discontent in the land gave the opportunity to that very small section of the people which as recent events tend to show, appears to be permanently hostile to all foreign, and thus also to British rule in India to extend its mischievious influence. We think we are not overstating the case when we say that the seditious movement in the Bombay Presidency at any rate which culminated in the

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murder of Mr. A. M. T. Jackson could be directly traced to this economic discontent more especially among poorly paid vernacular masters, clerks, and others receiving a fixed salary which was not raised in the earlier years with the rise of prices. This view is corroborated by the fact that in the last few years large sums of money have been devoted by the Local Government to the improvement of the salaries of their subordinate servants. It is believed that in the quinquennium 1909-1913 as much as Rs. 6 to Rs. 8 lakhs recurring has been expended on the increase of the pay of vernacular masters alone. There appears to have also been a general rise of salaries in the case of the lower as well as the upper subordinate staff in many departments of the Local Government and the seditious movement in that Presidency has accordingly had no progress in recent years and appears to be now extinct.

We have now briefly referred to some of the direct as well as the remote effects of the currency legislation of 1893. In the course of our remarks we have also indicated what appears to us to be the great defect of that otherwise well-conceived piece of legislation—a defect which betrays the deplorable ignorance of the legislator in regard to the incorrigible habits of the people of this country. We now proceed in the first place to set-forth clearly the peculiar circumstances which should always be borne in mind by every currency legislator in this country, and secondly we propose to suggest certain measures which, in our opinion, should be adopted in the near future if the currency of the country is to be placed on a firm and enduring basis once for all. The special circumstances we refer to are the following:—

(*a*) It is believed that the ignorance prevailing in several sections of the rural population in the backward tracts of this country is so great that it is almost impossible to convince them of the folly of melting down rupees for the purpose of making ornaments and of the loss they bring upon themselves thereby under the present system of a token currency. Some of our readers may perhaps be incredulous regarding this circumstance. But its existence is to a certain extent borne out by the fact that vast amounts * of new rupees have been turned out yearly from the mints since one or two years after their closure to unrestricted public coinage—amounts which could hardly be accounted for by any supposed expansion either in the issue of new rupees in the place of old ones melted down in the mint or in the volume of the currency circulation of the country owing to the growth of trade, but can be explained only by the inevitable conclusion that a large portion of the yearly issue of coin goes into the melting pot to be converted into ornaments. On the other hand, we must also remember that during some of these years the Secretary of State's drawings † on the Indian treasuries have been out of all proportion to his requirements for meeting the home charges, the excess whether drawn from the Gold Standard Reserve, or the Paper Currency Reserve or from the Treasury Balances, being apparently invested in gilt edged securities in London for the purpose of assisting trade and of earning interest at the same time.

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* *The figures of coinage (in thousands of rupees and correct to the nearest thousand) are as follow:—*

1895-6	... 1,04,52	... 1900-1	... 17,26,49	... 1905-6	... 20,00,14
1896-7	... 1,96,56	... 1903-2	... 5,13,48	... 1906-7	... 26,08,67
1897-8	... 98,57	... 1902-3	... 11,38,95	... 1907-8	... 18,11,57
1898-9	... 69,84	... 1903-4	... 16,53,12	... 1908-9	... 2,85,36
1899-1900	... 2,22,60	... 1904-5	... 11,37,04	...	*etc.*

(vide *Statistics of British India*).

† *The figures of the Secretary of State's drawings for a few of these years (in thousands of pounds sterling and correct to the nearest thousand) are as follow:—*

	Total amount of bills drawn on India.	Bills drawn on the Gold Standard Reserve.	Bills drawn on the Paper Currency Reserve.
1901-2 ...	18,539	... 1,939	... *Nil.*
1903-4 ...	23,859	... 2,200	... *Nil.*
1904-5 ...	24,426	... 700	... 1,333
1905-6 ...	31,567	... 3,543	... *Nil.*
1906-7 ...	33,432	... *Nil.*	... 1,000
1909-10 ...	27,417	... 8,090	...

The ordinary net Home charges in the above years were as follow:—

1901-2	... 16,877	... 1904-5	... 18,828	... 1906-7	... 18,33
1903-4	... 17,400	... 1904-6	... 17,666	... 1909-10	... 18,42

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(*b*) Convention and custom, coupled with the unsettled state of the country for several centuries under previous Governments, have had the effect of creating in the vast majority of Indians the habit of keeping their savings in the form of gold and silver ornaments, a habit of which they cannot be easily weaned even after half a century of settled British Government and dissemination of western culture and thought. If, therefore, by any manipulations in the currency of the country the price of gold or silver bullion is artificially lowered, the value of the accumulated savings of the people would be proportionately depreciated.

(*c*) While the revenues of India are collected in rupees a considerable portion of the expenditure, *viz.*, the home charges, has to be defrayed in pounds sterling.

(*d*) The superior services of India being very largely recruited for from England, their members, who have to make periodical remittances to England *in gold* on account of their families while their salaries are fixed and paid *in silver* in this country, naturally desire that the rate of exchange between gold and silver in this country should be fixed and unalterable and should be as favourable to them as possible.

From (*a*) and (*b*) it follows that the price of silver bullion in India should be very nearly but not quite equal to its token value when converted into coin. We say 'very nearly' advisedly, for we must always hope that at some time in the future, though perhaps a distant future, the people in the rural parts of this country should be able to realise the undesirability of melting down coins for the purpose of making ornaments, and this can be done effectively, side by side with the extension of education, only by inflicting an appreciable loss on them if they continue to persist in their immemorial habit. The intrinsic value of the rupee should therefore be slightly less than its token value, say Rs. 0-15-6. As the token value of the rupee in respect to gold and silver bullion has been largely appreciated by the currency legislation of 1893, and as it is not only almost impossible (without a tremendous financial disturbance) but also undesirable to recede from this step, it follows that an import duty on all silver brought into India (and if necessary a corresponding excise duty on Indian silver) should be imposed, it being so regulated as to keep the intrinsic value of the rupee at an average of Rs. 0-15-6 as suggested above. The rate of the duty will perhaps vary from time to time according as the price of silver in the market rises or falls. But it could be fixed by the Government of India every year at the time their budget is prepared and should not be altered in the course of the year except for special reason such as the sudden rise or fall in the silver market. There should be no embargo on the importation of gold, which should be freely admitted into India.

With regard to (*c*) and (*d*), it may be observed that the present elaborate arrangements by which the home charges are met and the rate of exchange is maintained are eminently unsatisfactory. Under the present system, if in any year a gold loan were raised on behalf of India in England, it would be available for meeting part of the home charges, and the Secretary of State's Council bills on India would be reduced proportionately in amount with the result, that other things being equal the exchange value of the rupee would rise and the English purchasers of Indian produce would suffer a considerable loss, which would certainly act as a set-back on the growth of the trade between England and India. On the other hand, if in any year there were a widespread failure of rains and consequently a poor outturn of crops in this country, the export trade would fall with the result that the balance of trade in favour of India would be considerably reduced or may even entirely vanish. The effect of this would of course be to compel the Secretary State to sell his bills

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at a discount, and there would be a considerable loss at the expense of the Indian revenues. (We believe that some such circumstance coupled with the American bank failures was the cause of the sudden fall in the exchange value of the rupee in 1907-08).

If, on the other hand, the Secretary of State were required to place the Council bills on the London market merely to support the exchange and far beyond his normal requirements or in order to prevent the export of gold to India as desired by a certain class of London financiers, the result would be to unnecessarily increase the balances at the Home Treasury and to deplete the treasury balances in this country. As the Government in India are, however, required to maintain a minimum treasury balance, a possible, nay even probable, consequence would be that a fresh coinage will have to be resorted to for the purpose of discharging these bills, and there would ensue an altogether uncalled for inflation of the currency the effects of which would be very likely detrimental to the interests of India, if there be any truth in the quantity theory of money propounded by the classic economists. For these reasons it is very desirable that the current system of meeting the home charges and maintaining the rate of exchange should be replaced by a less oscillatory system in which all people, more especially English and Indian merchants connected with the export and import trade both here as well as in England, could place implicit faith in view of its permanent character and freedom from liability to any fluctuations whatsoever. Such a system can only be introduced by making the English sovereign the sole legal tender in India for large payments at the fixed value of Rs. 15. We are aware that there are many people who strongly object to the introduction of a gold currency. One section of them contend that India is too poor a country to need the use of gold in its daily transactions. To these we reply that poor people need not be affected at all by the introduction of a gold currency as silver can still be the legal tender side by side with gold up to a high amount, Rs. say 150 or even Rs. 300. Another section of the objectors point out that the introduction of the sovereign would affect the circulation of currency notes. We do not think that the reduction in this respect would be very large, and if it were it would undoubtedly be counterbalanced by the proposed circulation of gold notes referred to below. The most potent objections advanced against the introduction of a gold currency are, however, (1) that an enormous amount of gold would be required for the inception of the scheme in such a large country as India and (2) that the quantity of silver displaced by the new currency which would be thrown on the market would be very large and would inevitably depreciate the value of that metal still further. In considering these objections it should be borne in mind that the major portion of the current silver coin need not be displaced all at once. In fact, in the initial stages of the indroduction of the gold currency, the rupee may continue to be legal tender concurrently with the sovereign up to a large amount, say Rs. 3,000 or even larger if necessary. Provision may also be made for the discharge in either gold or silver at the option of the debtor of all obligations contracted in silver either before the introduction of the new currency or even afterwards in the initial stages of that measure. It should not also be forgotten that India has normally a large balance of trade in her favour which would be discharged more and more by the transmission of gold in view not only of the opening of the mints for the unrestricted coinage of gold but also of the heavy import duty propsed on silver, and the closure of the mints to private coinage of rupees. A large portion of this will, it is true, be absorbed in meeting the Secretary of State's bill for home charges which will of course be drawn in gold after the introduction of a gold currency, but even after making allowance for this, there will still be a considerable balance

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at India's credit, which will be available for the purposes of internal circulation in India. If this amount be actually found to be insufficient, then of course the large land owners, viz., the Zamindars of Bengal, the Taluqdars of the United and Central Provinces, the Sirdars of the Punjab and of Gujrat and Deccan in the Bombay Presidency, and the Zamindars and Mirasidars of some parts of the Madras Presidency, who, on account of the large amounts of assessment that they have to pay, will have to make such payments in gold, may have to unlock some of their gold hoardings. This cannot at all be an undesirable contingency as these aristocrats receive (at the expense of the general tax-payer of course) very favourable treatment at the hands of Government in the form of a permanent assessment which is very much less than that levied in the *ryotwari* tracts. Moreover, they will not be real losers at all, if they rise equal to the occasion and invest their savings in business concerns instead of continuing to hoard them, which, if persisted in, will of course have to be done perhaps mainly in silver for some time till India has absorbed a sufficient amount of gold for the purpose of currency. We presume however, that the above contingency will be very remote if gold notes are introduced. These may be of the value of £5 (Rs. 75) £10 (Rs. 150), £20 (Rs. 300) £50 (Rs. 750), £100 (Rs. 1,500) £500 (Rs. 7,500) and £1,000 (Rs. 15,000). The introduction of these notes may, no doubt, effect materially the circulation of rupee notes, which should then have apparently to be issued up to Rs. 100 only, but we presume that the total note circulation need not be affected at all. On the other hand, it may very considerably increase, thus reducing the amount of gold coinage required for circulation in the country.

In concluding, we may be permitted to state that the more thought one gives to the matter dispassionately and without taking sides in this currency controversy, one is forced to admit that the introduction of the sovereign, the unlimited legal tender of the country with or through which we have to conduct by far the largest transactions comprising India's foreign trade, as also the coin in which we are bound to discharge the home charges—as the sole legal tender for large payments in India is the only solution of the currency problem of this country. Incidentally, the introduction of the sovereign will once for all rest from the Indian bureaucracy the power of appreciating or depreciating the value of the chief current coin according to its whims, fads, or conveniences, for if there were any attempt to meddle with the sovereign in the same way as was done in the case of the rupee, the Indian bureaucracy would bring upon its head all the dreadful wrath of an irate Britain.

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State Aid To Indian Industries.

By Mr. VITHALDAS K. BHUTA.

THE war has brought out many questions of the widest import to India, one of the most important being, how far State aid can be rendered to encourage Indian industries. It has come to pass, surprizing though it would have appeared only a few months ago, that German and Austrian goods are cut off, as if by a magic wand, from the markets of India. Almost the whole of Europe is making tremendous efforts to crush for ever German militarism. But more dreadful than this hated militarism we feel to-day the effects of German commercialism. No department or branch of commerce or industry is left untouched by the resourceful German. India has been one of the chief centres for fighting the battles of European commercialism. Every class of trader—be he German, Austrian, Swedish, Norwegian, Russian, French, Italian, or British—one and all had a field for extending his commerce in Indian markets, hardly allowing any ground to stand upon to the children of the soil. Not only that, but the foreigners now called 'enemy aliens,' were sometimes offered certain advantages by which they could further their interests to the detriment of Indian home manufactures.

The Swadeshi movement, was certainly calculated to further the interests of the Indian industries. India wanted to increase the consumption of her home-made goods, and she had every right to do that. But by some ill-fated idea of the European goods being ousted from the Indian markets, the cry for Swadeshism was discouraged as savouring of discontent and sedition and every foreigner, including the now-much-hated German and Austrian pushed his goods in India, crushing and paralysing Indian home industries in their very infancy. We are glad to find that the policy of the Government is now likely to undergo a change for the better. I shall therefore invite attention to some of our industries that can be easily developed.

Foreign sugar, not being had in sufficient quantity, we must manufacture the same in India. The attention of the Government is drawn, as we hear from a recent telegram, to the manufacture of sugar from Indian date-trees, which lie unused in many parts of India. Take the case of the rubber industry. India is a tropical country, it can grow as much rubber as it can possibly use, if Government

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gives the necessary help and guidance to the would-be pioneers of this new industry. Take the case of the match manufacturing industry. The match-boxes that we used to buy from Sweden and Austria, are now scarce in the Indian markets. We use Japanese match-boxes instead. But why not manufacture the same in India? We have got capital, we have got cheap labour, but where is the skill, the guiding hand, that can turn the raw-material into finished manufacture? We look to the Government, and surely much can be done by wise guidance and help from some of the British technological experts, that can be supplied by the Government, to the intending Indian manufacturers. The advantages due to the successful industries, consist in checking the flow of wealth from India and at the same time giving employment to thousands of Indians, who fail to get a foot-hold even in the British colonies.

That India is a very backward country in manufactures, is a fact acknowledged on all hands. India paid last year, for cigar and manufactures from tobacco 75¼ lacs of rupees, getting only 32 lacs for the raw tobacco exported to foreign countries. Wool was exported to the value of 2·75 crores of rupees, while we had to import four crores of rupees worth of woollen manufactures. We exported cotton to the extent of forty-one crores of rupees, and we had to import sixty-seven crores of rupees worth of cotton manufactures from foreign countries. These figures, taken from official reports, prove beyond doubt that India has to pay a very heavy price to the foreign manufacturers, on account of her sheer inability to manufacture the goods from her own raw materials at least to the extent of her own needs. Why not Government help India to lift up her head above water, at least at the time of such national crisis? I am not one of those pessimists, who see nothing possible for India, who say that India's poor millions can be cheaply clothed, by the foreign manufactures only. Indian cotton has practically no market during the present war at least for sometime to come and the prices have gone down heavily. But why depend upon foreign markets for our raw materials? The reason is not far to seek. We have not the ability, and the scientific knowledge to provide our millions, with the goods that they would like to buy, as cheaply as the foreigner is able to supply. But then, is the Government absolutely unable to do something to help India in this most important matter? I do not think so; there are ways in which the Government can lend a helping hand to the infant industries of India, the present time being the most favourable to take a bold step in the right direction.

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India, along with other parts of the British Empire, is not free from the effects of German commercialism, as will be seen from the following figures—giving some of the most important items of Germany's export trade with India in 1912-13.

Metals	...	17,95,000
Woollen goods	...	6,33,000
Dyeing and tanning materials ...	...	6,80,000
Machinery and mill work ...	...	1,98,000
Cotton manufactures	...	6,74,000
Glass and Glassware	...	1,72,000
Liquors	...	1,53,000
Millinery etc.	...	1,46,000
Oils	...	1,86,000
Paper and pasteboard	...	1,64,000
Silk manufactures	...	1,17,000
Other exports	...	15,55,000
	Total £.	69,00,000

The above figures of German trade with India prove that if there is any country in the civilized world at least, which is very far behind in the world's race for commerce, that it is India. If there is any time in the history of the Swadeshi Movement, when that movement has a chance of Government favour, that time certainly is the present.

The figures, that I give below will, it is hoped, give a realistic idea of India's place in commerce, in comparison with some of the advanced nations of the world.

Commerce per head of the population.

	In 1900. Rs. a. p.	In 1913. Rs. a. p.
India	6 4 0	... 13 3 0
Britain	273 12 0	... 386 2 0
France	135 14 0	.. 232 3 0
Germany ...	135 12 0	... 230 11 0
United States ...	40 6 0	... 136 3 0
Japan	17 7 0	... 39 7 0

It is plain as daylight that India comes last in the world's trade. It is also a patent fact, requiring little proof, that India exports vast quantities of raw materials to foreign countries, and buys again

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the finished goods, which are made from the very same raw materials paying many times over the price of the raw material, which the foreign manufacturer offered her. Why not turn our Indian raw materials into the finished goods, that we have to import from other countries, that is the question. Indian science and technology have not advanced far enough, to all intents and purposes, beyond book-learning. We want scientific skill, business enterprize, organization and capital, to push forward Indian manufactures on such a scale, that they can successfully compete with foreign goods at least in the Indian markets, and not keep the people dependent on cheap German goods. Government aid and guidance combined with specialized knowledge and private enterprize, can do much to push forward Indian industries and commerce. Our great enemy the Germans received one hundred and forty-three crores of rupees for their exports to the British Empire in 1912. Surely some part of this drain might be prevented by successful Indian enterprise if only the Government will properly direct the energies of our people.

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"Just for a Scrap of Paper." *

BY Dr. E. J. DILLON.

JUST for a word—neutrality, a word which in war-time had so often been disregarded—"just for a scrap of paper Great Britain was going to make war." Such was the significant comment of the German Chancellor on Great Britain's determination to uphold the neutrality of Belgium. A scrap of paper! This phrase, applied to a binding treaty, is destined to stick like a Nessus' shirt to the memory of its author, his imperial inspirer, and their country until such time as the militarism which originated it has been consumed without residue. It is a Satanic sneer hurled with fell purpose into a world of civilized human beings. No such powerful dissolvent of organized society has been devised since men first began to aggregate. The primal source of the inner cohesive force which holds the elements of society together is faith in the plighted word. Destroy that and you have withdrawn the cement from the structure, which will forthwith crumble away. But this prospect does not dismay the Prussian. He is ready to face and adjust it to his needs. He would substitute for this inner cohesion the outer pressure of militarism, which like the hoops of a barrel, press together the staves. Brutal force in the form of jackboot tyranny, then, is the amended formula of social life which is to be forced upon Europe and the world. Such, in brief, is the new social gospel of the Hohenzollerns, the last word of Teutonic culture.

This revolutionary doctrine, applied thus simply and undisguisedly to what normal peoples deem the sacredness of treaties, has awakened dormant British emotion to self-consciousness and let loose a storm of indignation here. It startled the quietism of the masses and their self-complacent leaders, whose comforting practice was to refuse to think evil of the Germans, however overwhelming the evidence. The windy folly of these *advocati diaboli*, from whom the bulk of the British nation derived their misconceptions of the German Empire, worked evils of which we have as yet witnessed only the beginning. Those who, like myself, know the country, its institutions, its language, literature, social life, and national strivings and who continually warned their countrymen of what was coming, were put out of court as croaking prophets of the evil which we ourselves were charged with stirring up.

It is now clear to the dullest apprehension that the most dismal of those forecasts, the most sinister of those predictions, were terribly real, while the comforting assurances of the ever ready publicists and politicians, who knew Germany only from books of travel, holiday excursions, or the after-dinner eloquence of members of Anglo-German Leagues, were but dangerous mirages which lulled the nation's misgivings

* Being the Introduction to the author's work — *A Scrap of Paper* in the "Daily Telegraph War Books" series (Hodder and Stoughton, London) 1914.

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to slumber. And now the masses have been urgently awakened. The simple declaration of a German statesman of repute, and a man, too, of the highest honesty, as this term is understood in his own country, that the most solemn treaty, ratified and relied upon as stronger than fortresses bristling with cannon, is but a scrap of paper, unworthy the notice of an enterprising nation, suddenly drew into the light of Western civilization the new and subversive body of doctrine which the Teutons of Europe had for a generation been conspiring to establish, and would have succeeded in establishing were it not for a single hitch in the execution of their programme. If the combined efforts of peace-loving France, Russia, Great Britain, and Italy had moved the Tsar's Government to stay its hand and allow Servia to be mutilated, and the Bucharest Treaty to be flung aside as a worthless scrap of paper, or if Austria had been permitted to listen to M. Sazonoff's request and reduce her demands within the compass of the possible, the realization of the Teutonic plot against non-German Europe would have been begun later on, under much more favourable auspices, and probably worked out to a successful issue. That plot belongs to a category of crimes against the human race which can hardly be more effectively attacked than by plainly stating its objects and the means relied upon to attain them.

The objects of Prussia's ambition—an ambition shared by every anaemic bespectacled clerk and able-bodied tram-conductor in the Fatherland—are "cultural," and the means of achieving them are heavy guns, quick-firers and millions of ruthless warriors. Real German culture in all its manifestations—scientific, artistic, philosophical, musical, commercial and military, accepts and champions the new principle and the fresh ideas which are to regenerate the effete social organisms of to-day. According to the theory underlying this grandiose national enterprise, the forces of Christianity are spent. New ichor for the dry veins of decrepit Europe is stored up in German philosophy and poetry. Mediæval art has exhausted the traditional forms but Teutonism is ready to furnish it with new ones. Music is almost a creation of German genius. Commerce was stagnating in the ruts of old-world use and wont until German enterprise created new markets for it, and infused a new spirit into its trading community. Applied science owes more to German research and ingenuity than to the efforts of all the world besides. And the race thus highly gifted is deserving of a field worthy of its world-regenerating labours. At present it is cooped up in Central Europe with an absurdly small coast-line. Its surplus population has, for lack of colonies, to be dumped down on foreign shores, where it is lost for ever to the Fatherland. For this degrading position, which can no longer be tolerated, there is but one remedy: expansion. But to be effectual it must be expansion combined with Germanization. And the only means of accomplishing this end is for Germany to hack her way through the decrepit ethnic masses that obstruct her path and to impose her higher civilization on the natives. Poland was the first vile body on which this experiment was tried, and it has been found, and authoritatively announced, that the Slavs are but

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ethnic manure, useful to fertilize the seed-fields of Teutonic culture, but good for little else. The Latin races, too, are degenerates who live on memories and thrive on tolerance. Beef-eating Britons are the incarnation of base hypocrisy and crass self-indulgence, and their Empire, like a hollow tree, still stands only because no storm has yet assailed it. To set youthful, healthy, idealistic Germany in the high places now occupied by those inert masses that once were progressive nations is but to adjust obsolete conditions to the pressing requirements of the present time—to execute the wise decrees of a just God. And in order to bring this task to a satisfactory issue, militarism must reign as the paramount power before culture can ascend the throne. Militarism is a necessity, and unreasoning obedience the condition of its success.

It is easy to think scorn of these arrogant pretensions and to turn away from them to what may seem more urgent and more profitable occupations. And hitherto this has been the attitude towards them of the advanced wing of British progressists, who imitated the Germans in this—that they judged of others' motives by their own. But the danger cannot be exorcized by contempt or indifference. The forces at the command of the Teuton are stupendous. His army is a numerous, homogeneous, and self-sacrificing nation. His weapons are the most deadly that applied science could invent and the most practised skill could fashion. And these weapons are handled not by amateur or unwilling soldiers, but by fanatics as frenzied as the Moslems, who behold paradise and its houris athwart the grey smoke of the battlefield. For Teutonism is not merely a political system, it is also a religious cult, and its symbol of faith is Deutschland über Alles. Germany above everything, including human and divine laws.

One of the dogmas of this cult resembles that of the invisible Church, and lays it down that the members of this chosen race are far more numerous in the present, as indeed they also were in the past, than the untutored mind is apt to imagine. The greatest artists of mediæval Italy, whom an ignorant world regards as Italian, nay Christ himself, were Germans whose nationality has only just been discovered. That the Dutch, the Swiss, the Belgians, the Swedes and Norwegians, and the recalcitrant British are all sheep strayed from the Teutonic flock, and destined to be brought back by the collies of militarism, is a self-evident axiom. This process of recovery had already begun and was making visible progress. Antwerp was already practically Germanized, and Professor Delbrück, in his reply to one of my articles on German expansion, described it as practically a German port. The elections to the municipality in that flourishing Belgian town were run by the German wealthy residents there. The lace manufactories of Belgium were wholly in German hands. So, too, was the trade in furs. A few years more of peaceful interpenetration would have seen Holland and Belgium linked by a postal and, perhaps, a Customs union with the German Empire.

In this new faith ethics play no part. The furtherance of the German cause takes precedence of every law, divine and human. It is the one rule of

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right living. Whatever is done for Germany or for the German army abroad or at home, be it a misdemeanour or a crime in the eyes of other peoples, is well done and meritorious. A young midshipman, going home at night in a state of semi-intoxication, slays a civilian because he imagines—and, as it turns out, mistakenly imagines—that he has been slighted, and feels bound in duty to vindicate the honour of the Kaiser's navy. He is applauded, not punished. Soldiers sabre laughing civilians in the street for the honour of the Kaiser's uniform, and in lieu of chastisement they receive public approbation. Abroad, Germans of position—German residents in Antwerp offered a recent example—worm themselves into the confidence of the authorities, learn their secrets, offer them "friendly" advice, and secretly communicate everything of military importance which they discover to their Government, which secretly subsidizes them, and betray the trusting people whose hospitality and friendship they have so long enjoyed. Their conduct is patriotic. The press deliberately concocts news, spreads it throughout the world, systematically poisoning the wells of truth, and then vilifies the base hypocrisy of the British, who contradict it. That is part of the work of furthering the good cause of civilization. Tampering with State documents and forging State papers are recognized expedients which are wholly justified by the German "necessity which knows no law." We have had enlightening examples of them since the war broke out. Prince Bismarck availed himself of this cultural privilege when he altered the Kaiser's despatch in order to precipitate a collision with France. And the verdict of the nation was "Well done, thou good and faithful servant, who hast made such patriotic use of the maxim that the end, when it is Germany's cause, justifies the means and hallows the act." Since his day the practice has been reduced to a system.

With such principles illustrated by such examples, how could the present Imperial Chancellor regard a mere parchment treaty that lay across the road of his country's army other than as a mere scrap of paper?

That was a logical corollary of the root-principle of Pan-Germanism. Germany's necessity, of which her own Kaiser, statesmen, diplomatists, and generals are the best judges, knows no law. Every treaty, every obligation, every duty has to vanish before it: the Treaty of Bucharest, establishing equilibrium in the Balkans, as well as the Treaty of 1839, safeguarding the neutrality of Belgium. Hence nobody conversant with the nature, growth, and spread of this new militant race-worship was in the least surprised at the Chancellor's contempt for the scrap of paper and for the simple-minded statesmen who proclaimed its binding force. I certainly was not. Experience had familiarized me with these German doctrines and practices; and although my experience was more constant and striking than that of our public men who had spent most of their lives in Great Britain, they, too, had had tokens enough of the new ethics which Prussia had imported into her international policy to put them on their guard against what was coming. But nobody is so blind as he who will not see.

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Pan-Germanism, then, is become a racial religion, and to historical and other sciences has been confided the task of demonstrating its truth. But if curiosity prompts us to inquire to what race its military apostles, the Prussians belong, and to interrogate history and philology on the subject, we find that they are not Germans at all. This fact appears to have escaped notice here. The Prussians are members of a race which in the ethnic groups of European Aryans occupy a place midway between the Slavs and the Teutons. Their next-of-kin are the Lithuanians and the Letts. The characteristic traits of the old Prussians, the surviving fragments of whose language I was once obliged to study, are brutal arrogance towards those under them, and cringing servility towards their superiors. One has but to turn to the political history of the race to gather abundant illustrations of these distinctive marks. To the submissiveness of the masses is to be attributed the ease with which the leaders of the nation drilled it into a vast fighting machine, whose members often and suddenly changed sides without murmur or criticism at the bidding of their chief. And it was with this redoubtable weapon that the Hohenzollern dynasty, which itself is German, won for the State over which it presided territory and renown. This done, and done thoroughly, it was Prussia who experimented upon all Germany in the way in which the Hohenzollerns had experimented on Prussia; and being supported by the literary, artistic, and scientific elements of the German people, succeeded thus far, and might have ended by realizing their ambitious dream, had it not been for the interposition of circumstance which misled them in their choice of opportunity.

Thus latter-day Germany furnishes a remarkable instance of the remoulding of a whole nation by a dynasty. For the people has, in truth, in some essential respects, been born anew. The centre of its ethico-spiritual system has been shifted, and if it had a chance of gaining the upperhand Europe would be confronted with the most appalling danger that ever yet threatened. Morality, once cultivated by Germans with religious fervour, has become the handmaid of politics, truth is subservient to expediency, honour the menial of the regiment. Between the present and the past yawns an abyss. The country of Leibnitz, of Kant, of Herder, and of Goethe was marked off by fundamental differences from the Germany of to-day. The nation's ideas have undergone since then an amazing transformation, which is only now unfolding itself in some of its concrete manifestations to the gaze of the easy-going politicians of this country. So, too, have the ethical principles by which the means of pursuing the ideals were formerly sifted and chosen. The place once occupied by a spiritual force, by the conscience of the nation and the individual, is now usurped by a tyrannical system devised by a military caste for a countless army. And this system has been idealized and popularized by visionaries and poets, professors, and even ministers of religion whose spiritual nature has been warped from childhood. To-day there is no counter-force in the land. Jesuitism, as the most virulent Calvinists depict it at its worst, was a salutary influence when compared with this monstrous product of

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savagery, attired in military uniform and the wrappages of civilization, and enlisted in the service of rank immorality.

What could afford our normally constituted people a clearer insight into the warped moral sense of the Prussianized German people than the remarkable appeal recently made by the "salt of the Fatherland," German theologians and clergymen, to "Evangelical Christians abroad," setting forth the true causes of the present iniquitous war? These men of God preface their fervent appeal by announcing to Evangelical Christians the lamentable fact that "a systematic network of lies, controlling the international telegraph service, is endeavouring in other lands to cast upon our people and its Government the guilt for the outbreak of this war, and has dared to dispute the inner right of us and our Emperor *to invoke the assistance of God*. Her ideal was peaceful work. She had contributed a worthy share to the cultural wealth of the modern world. She has not dreamed of depriving others of light and air. She desired to thrust no one from his place. In friendly competition with other peoples she has developed the gifts which God had given her. Her industry brought her rich fruit. She won also a modest share in the task of colonization in the primitive world, and was exerting herself to offer her contribution to the remoulding of Eastern Asia. She has left no one, who is willing to see the truth, in doubt as to her peaceful disposition. *Only under the compulsion to repel a wanton attack* has she now drawn the sword."

These heralds of peace and Christian love appear to have been so immersed in their heavenly mission that they have not had time to peruse such unevangelical works as the writings of Treitschke, Clausewitz, Maurenbrecher, Nietzsche, Delbrück, Rohrbach, Schmoller, Bernhardi. And yet these are the evangelists of the present generation of Germans. Whether the innocence of the dove or the wisdom of the serpent is answerable for this failure of the Evangelical Germans to face the facts is immaterial. The main point is that first the German professors published their justification of this revolting crime against humanity; then came the anathema hurled against the allies by German authors who pledged themselves never again to translate into the language of God's chosen people the works of any French, English, or Russian man of letters; these were succeeded by the Socialists, who readily discovered chapter and verse in the Gospel of Mark for the catastrophic action of the Government they were wont to curse, and exhorted their Italian comrades to espouse the Kaiser's cause against the allies; and now the rear of this solemn procession of the nation's teachers is brought up by their spiritual guides and pastors, who publicly proclaim that their Divine Master may fully be implored to help his German worshippers to slay so many Russians, British, and French Christians that they may bring this war to an end by dictating the terms of peace, and firmly establishing the reign of militarism in Europe. That is the only meaning of the summary condemnation of those who have "dared to dispute the inner right of us and our Emperor to invoke the assistance of God."

If this be Evangelical Christianity, as taught in latter-day Germany, many Christians throughout the world, even among those who have scant

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sympathy with Rome, will turn with a feeling of relief to the decree of the new Pope enjoining prayers for the soldiers who are heroically risking their lives in the field, but forbidding the faithful to dictate to the Almighty the side to which he shall accord the final victory.

As historians, this body of divines have one eye bandaged, and read with the other only the trumped-up case for their own Kaiser and country-men. They write :

"As our Government was exerting itself to localize the justifiable vengeance for an abominable royal murder, and to avoid the outbreak of war between two neighbouring Great Powers, one of them, whilst invoking the mediation of our Emperor, proceeded (in spite of its pledged word) to threaten our frontiers, and compelled us to protect our land from being ravaged by Asiatic barbarism. Then our adversaries were joined also by those who by blood and history and faith are our brothers, with whom we felt ourselves in the common world-task more closely bound than with almost any nation. Over against a world in arms we recognize clearly that we have to defend our existence, our individuality, our culture, and our honour."

From the theological standpoint, then, Germany is engaged in a purely defensive war against nations guilty of breaking their pledged word, and of wantonly attacking the peace-loving Teutons.

Nobody can read without a grim smile this misleading exposé which ignores the Austrian ultimatum to Servia, with its forty-eight hours' term for an answer ; the exasperating demands which were drafted, not for the purpose of being accepted by the Belgrade Government, but with the admitted object of provoking a refusal ; the fervent insistence with which the British Foreign Minister besought the German Government to obtain an extension of the time from their Austrian ally ; the mockery of a pretence at mediation made by the Kaiser and his Chancellor, and their refusal to fall in with Sir Edward Grey's proposal to summon a conference and secure full satisfaction and effectual guarantees for Austria ; and the German ultimatum presented to Russia and to France at the very moment when the Vienna Government had "finally yielded" to Russia's demands and "had good hopes of a peaceful issue."* Those were essential factors in the origins of the war. Yet of these data the spiritual shepherds of the German people have nothing to say. They pass them over in silence. For they are labouring to establish in the minds of Evangelical Christians abroad their "inner right" to invoke the assistance of God for the Kaiser, who patronizes Him. This unctuous blending of Teutonic religion with the apology of systematic inhumanity reminds one of an attempt to improve the abominable smell of assafœtida with a sprinkling of eau-de-Cologne.

These comments are nowise intended as a reproach to the theologians and pastors who have set their names to this appeal. Personally, I venture to think that they have acted most conscientiously in the matter, just as did Von

* Cf. Sir M. de Bunsen's supplementary despatch.

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Treitschke, Bernhardi, and their colleagues and their followers. The only point that I would like to make clear is that they have a warped ethical sense —what the schoolmen were wont to term "a false conscience." And the greater the scrupulosity with which they act in accordance with its promptings, the more cheerfully and abominably do they sin against the conscience of the human race.

The simplicity and unction with which these men come forward to vindicate their "inner right" to pray God to help their Kaiser to victory over pacific peoples, the calm matter-of-fact way in which they accuse the Belgians of revolting barbarities—for that is one of their main contentions—and justify the Kaiser's lordly contempt of the scrap of paper, are of a piece with every manifestation of the political cult which has become one of Germany's holiest possessions. And it is because the British nation as a whole obstinately refused to listen to those who apprised them of this elemental movement, and of the dangers it concealed, that they dispensed with a large land army, slackened the work of shipbuilding, and trusted to a treaty which they are now surprised to see dealt with as a mere scrap of paper.

In like manner the British people at first smiled sceptically at the narratives of Belgians who witnessed and described the killing of unarmed men, women, and children, the finishing of the wounded on the battlefield, the living shields of women and girls with which they protected their soldiers, the taking and shooting of hostages, and other crimes against humanity. After all, it was argued, the Germans are not quite so unlike ourselves as these stories would have us believe. They, too, are men who have left wives, sisters, mothers, and children at home, and the wells of human pity are not dried up within them. They are incapable of such savagery. Those tales evidently belong to the usual class of fiction which sprouts upon all battlefields.

Yet, whatever the truth might be—and since the fiendish passions of the soldiery were let loose against Louvain, Malines and Rheims we know that some of the narratives were based on gruesome facts—the ground at first taken up was untenable. Nobody possessing even a superficial acquaintance with Prussian history had grounds for asserting that the German army was incapable of such diabolical deeds. Its recorded doings in seasons of peace demonstrated its temper. That the officers and the rank and file are obedient to their commanders will not be gainsaid. To their Kaiser they are, if possible still more slavishly submissive. Well, the Kaiser, when his punitive expedition was setting out for China, addressed them thus :

"When you encounter the enemy you will defeat him. *No quarter shall be given, no prisoners shall be taken.* Let all who fall into your hands be at your mercy. Just as the Huns a thousand years ago, under the leadership of Etzel (Attila), gained a reputation in virtue of which they still live in historical tradition, so may the name of Germany become known in such a manner in China that no Chinaman will ever again even dare to look askance at a German."

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The monarch who gave utterance to those winged words was not conscious of saying aught that might shock or surprise his people. His false conscience felt no qualms. The principle underlying this behest was the foundation-stone of Prussian culture. And the Kaiser's wish is now realized. The name of Germany, whose love of wanton destruction, delight in human torture, and breach of every principle of manly and soldierly honour are now become proverbial, will henceforward be bracketed in history together with that of the Huns.

How British people who read and stigmatized these barbarous behests, emphatically issued by the supreme ruler of the German nation and the supreme head of the German Church, should have held him who uttered or the troops that executed them incapable of the crimes laid to their charge in Belgium is a mystery. Terrorism in occupied countries has always been part of the Prussian method of waging war. It is such an excellent substitute for numbers! The examples of it given in the years 1814 and 1815 are still remembered. Since then it has been intensified. During the Boxer movement in China I witnessed illustrations of it which burned themselves in my memory. The tamest of all was when the German troops arrived in Tientsin. The nights were cool just then, and a knot of soldiers were dismayed at the prospect of spending a night without blankets. I happened to know where there was an untenanted house with a supply of blankets, and out of sheer kindness I took them to it. With a smile of gratitude the officer in command set the blankets on one side. Every portable article of value was next seized and appropriated. And then the soldiers took to smashing vases, statues, mirrors, the piano, and other articles of furniture. They laughed at my remonstrances, and reminded me of the Kaiser's orders. All at once they abandoned the spoil, and rushed down to the courtyard to shoot some Chinese who were said to be there. As luck would have it, however, the newcomers were their own comrades, so there were no executions that first evening. But the Kaiser's men made up for it later.

Germany's necessity, as defined by her War-lord or any of her high officials, knows no law. Stipulation and treaties are for non-German States, which must be held strictly to their obligations. To Teutons the Treaty of Bucharest and the neutrality of Belgium were meaningless terms. But only to Teutons. The Japanese are to be made to respect the neutrality of China. For the chosen people are a law unto themselves. That is, and has long been, the orthodox doctrine of the Pan-German Church. What more natural than its application to the treaty of 1839, which Bismarck confirmed in writing in the year 1870, and which the Kaiser and Herr Yon Bethmann Hollweg, with the hearty approval of the whole articulate German nation, have recently spoken of contemptuously as a scrap of paper? If any doubt could be entertained as to the extent to which this German theory of morality has spread, it will have been dispelled by the body of eminent German theologians who have just issued their appeal to Evangelical Christians abroad. They, at any rate, have no fears that their eloquent appeal will be treated as a mere scrap of paper. It is the word of their "good old God."

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Indian Orators and Public Speakers: A Study.

BY RAO BAHADUR MADHO RAO KIBE SAHIB, M.A.

THE publication of the Rede lecture, recently delivered at Cambridge by Earl Curzon, himself a speaker of unsurpassed grace and felicity and of exquisite refinement and unusual command of form, on "Modern Parliamentary Eloquence," supplies an instructive model for taking a similar survey of the efforts of the sons of India to express themselves in a foreign tongue.

To take notice of all the eloquent speakers of various types in such a large country as India is perhaps beyond the compass of any single person. But the sessions of the Indian National Congress, and the other gatherings held along with it, or about the time it is in session, give an opportunity for listening to the orations of most of the prominent men of the day. Since the enlargement of the Imperial Legislative Council, conditions, on an extremely small scale like those of the British House of Commons, have been established. Their future is pregnant with possibilities, and even in the present they have begun to give a new turn to the political agitation in the country. The National Congress and the Imperial Legislative Council, which have given an opening for acquiring powers of debate, bring together the eloquence of the country in a great measure and yield opportunities for observation.

Causes which have led to a change of fashion in the manner of speech in England have only to some extent prevailed in India. The vogue of speakers in the eighties of the 19th century, is not of the speakers of the 20th century. The highest standard is lower than what it was but the ordinary standard is higher. "Oratory" wrote Disraeli, "was their (of the speakers of past generations) most efficient mode of communicating thought; it was their substitute for printing." But even now speech has not lost its power. Eloquence means the highest manifestation of the power of speech. An eloquent speaker turns the dull metal into gold by his own genius and individuality. Machiavelli said: "The secret of oratory lies not in saying new things but in saying things with a certain power that moves the hearers." The test of a speaker lies in the effect produced on his audience. "Of the three audiences whom the speaker has to face," says Lord Curzon, "the hearers of the moment, the readers of the morrow and a remote posterity, the first are those in whose hand his game, as an orator, lies." It is only oratory of art and therefore of preparation that has declined. A spontaneous, or even of a simulated spontaneity, manifestation of the gifts of pathos, humour, invective, detailed exposition, etc., carry greater influence than the display of mere art, in which ancient orators indulged.

The productions of the speakers of an older generation such as of Lal Mohun Ghose, P. C. Mazumdar, Kashinath Telang, contain quotations from poetry and also Latin expressions. In the speeches of the representatives of the modern thought, such as Gokhale, B. G. Tilak, M. M. Malaviya, these features are conspicuous by their absence. There is yet a third class consisting of men who have lived and worked with both the generations, mentioned above, *e. g.*, Sir Pheroz Shah Mehta, Surendra Nath Bannerji. These people's earlier addresses contain many excerpts from poets, while the later ones conform to the modern

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standard. Although public speakers who are lawyers, and their number is the largest, do possess powers of debate, yet the former circumstances favoured the platform orators. Now the expanded legislative councils demand debating abilities. In them Indian speakers are gradually acquiring efficiency, and Gokhale and Malaviya very worthily represent both, *viz.*, platform speaking and debating powers.

Proportionately there is more eloquence in Bengal than in any other part of India. Bengali orators both religious and political, have impressed audiences beyond India. Such names as those of Keshab Chandra Sen, Swami Vivekanand and Lal Mohun Ghose, the last who very narrowly missed the chance of becoming the first Indian member of the British Parliament, at once come to memory. Keshab Chandra Sen, the second founder of the Brahmo Samaj, was an orator of a high order. He spoke classic English without an effort or preparation for hours together. Not only did he lose himself in his theme, but carried his audience with him. In the seventies of the last century he addressed large assemblies in England and his fame was carried to the Queen-Empress and to Gladstone, who invited him as their guest. His subjects were religious. Swami Vivekananda, in a later generation, equalled, if not surpassed, the success and influence gained by Keshab Chandra Sen. The impression which by his eloquence no less than by the force of his arguments the Swami produced at the religious Congress held at Chicago in 1893 is too recent to be forgotten. Lal Mohun Ghose rose to the same heights in politics as his contemporary Keshab had reached in religion. Ghose who tried to enter Parliament on behalf of an English constituency and nearly succeeded in attaining his object had by his oratorical gifts captivated the minds of his constituents. He fought in the Liberal interests, but the opposition of the Irish party to Gladstone declared at the last moment lost him his chance of setting foot inside the House of Commons. What would have happened had he secured a place in that House is hidden from future generations. His eloquence was compared to that of Gladstone and Bright, and it may have, thanks to the free opportunity granted to talent in free England, secured a place for him by their side. With his defeat at the polls in England Ghose almost gave up politics and returned to India. He only occasionally delivered a speech in his native province of Bengal. When he is compared to Gladstone in eloquence all that can be said about him has been said, but some of his speeches in the present day would have landed him into difficulties, so stinging was his sarcasm, so severe his criticism. It was only a few years before his death that he was induced to preside over the National Congress at Madras. His written speech on that occasion, which was partly read by him and partly by another, showed the fire of his earlier days.

The late W. C. Bonnerji was elected the President of the first session of the National Congress, such was the reputation gained by him as a sound political thinker and an eloquent speaker. He was the first Indian to attain a most lucrative practice at the Calcutta bar, which was scarcely equalled by anybody else before. He later on settled in England as a Privy Council lawyer, although he kept his connection with the Indian political movement to the last. He was one of the most fascinating and impressive speakers. He had a good presence, action simple and effective and a melodious voice. He spoke with perfect ease, with grace of gesture, with felicity of diction and with intellectual power. He was among the very few persons who have delivered their speeches from the chair of the Congress and not simply read them.

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Romesh Dutt is better known to fame as an administrator and author than as a speaker. But he was no ordinary representative of the latter class. His tall figure, his sweet voice, his sonorous sentences which flowed from his lips and his fine phrasing, made him an impressive speaker. The high authority, which he possessed, first in the British service, and later as Diwan of Baroda till his death, added weight to his presence and pronouncements. It is characteristic of the man's love for literature that a month before his death, when I met him, he expressed a desire to be freed from the burdens of administration, to devote the remainder of his life to the revision of his works.

Perhaps next only to Lal Mohun Ghose, Surendranath Bannerji is the greatest orator whom even Bengal has produced. He moves his audience as few have moved. At a session of the National Congress held at Allahabad he made an appeal for funds. Such was the response from the audience that money and even things rained upon the platform before the speaker. Bannerji's small figure is in contrast with his loud and resonant voice which arouses the spirit of his hearers. In his earlier days his bombastic phraseology, eleborate preparation and polished sarcasm, coupled with a roaring voice, marked him out as an orator of a very high order. In those days he, no doubt, prepared his harangues beforehand and delivered them as if they were extempore compositions. While he has retained his hold upon the audience he has latterly much improved in his style and now his deliverances are effortless and natural. Bannerji excels as a platform speaker every other public man in India. He has, however, not shown the same superiority within the four walls of the Legislative Councils. The latter require other talents than those possessed by platform orators and it is certainly too late in life to expect an exclusively one kind of speaker to turn into another.

Bhupendra Nath Basu's commanding figure fits in well with his masterful voice. He seldom speaks, but whenever he does, he does so with the authority of a close student of politics. A social measure, which he promoted in the Imperial Legislative Council, has immortalised his name. He is a master of picturesque phraseology. His long sentences follow one another like the waves of the sea. A trained lawyer, he always speaks to the point. There is an attraction in his voice of singular beauty which is found in no other Indian politician.

Ambica Mazumdar of Faridpur (Bengal) clearly models himself on the famous Greek orators. His majestic mien not unlike that of a lion and bold profile help the illusion. He has a resonant but not a musical voice. He affects all the arts of an orator such as pathos, humour, a stinging sneer, with fascinating and appropriate gestures. It is a pleasure to listen to his artistic sentences concluded by his grand peroration.

Bepin Chandra Pal is perhaps the first Indian who has made a regular study of the art of elocution in an English academy. He began life as a missionary of the Brahmo Samaj in which he achieved great distinction. His delivery and his gestures were in keeping with his profession, and I have come across no other missionary who equalled him in these matters. Of late years Bepin Pal has become a leader of the Nationalist Party in which rôle too he has made a great impression. As may be expected the manner of his platform oratory is charming, although domineering and aggressive. Among the rising generation of Bengal, Jitendra Bannerji is clearly a prototype of Surendra Nath. In the fulness of time, he may be expected to take the place of the greatest living orator of India,

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Some Bengali families have since some generations settled outside Bengal in Upper India. Among them also are found some men who are most excellent public speakers. Satya Chandra Mukerji of Allahabad is a worthy example of the class. He has a wide and just reputation as a criminal lawyer. He is a close student of history and his *History of Our Own Times* is a succinct but very interesting narrative. His bulky figure and his highly-pitched tones—this was 15 years ago, when I last heard him—cause a distrust among his hearers as to his worth as a speaker. But no sooner does he utter a few sentences than the power of his speech is begun to be felt.

Had Rai Bahadur G. N. Chakravarti not been in the Government service, he would have made a remarkable addition to the oratorical group of the country. He has the power to at once attract the mind of the people he is addressing. His clean-cut features, stylish dress, a little reserve, beautiful language uttered in dulcet tones, rivet the attention of the audience on him. They become eager to hear what he has to say.

A speaker of whom I have not heard anything since the nineties of the last century is Surendra Nath Sen. He has perhaps come to a premature grave, or has been immured in Government service. He gave promise of becoming a most exquisite and powerful orator. His gestures were Roman and his delivery was like that of a Sheridan. What he would have become had he been able to come to the front, between which and him time alone stood, may be known to the gods alone. He was in very weak health when I last saw him and hence my pessimistic surmise about him. *

The late Pandit Ajudhia Nath of Allahabad was among the few orators of Upper India. He did not enrich his speeches by the embellishments of an orators' art but he impressed his hearers mainly by his sincerity. He devoted his whole energy to any cause which he undertook. His commanding presence to which grace was added by his flowing beard and an organ-like voice, invested his speeches with authority. His close knowledge of his countrymen enabled him to early touch the sympathetic chord of their mind. His gestures in speech, which were natural and not affected, were astonishing in their variety and freedom. It is once related of him that while stumping the platform with his foot, a big nail entered into its sole. Notwithstanding the pain and loss of blood it caused he continued his oration till its theme was exhausted. In days when there was the bitterest opposition to the National Congress among the Musalmans, under the leadership of the late Sir Saiyad Ahmad Khan, Pandit Ajudhia Nath, stormed their stronghold at Aligarh and, not only received from there funds for, but Musalman delegates to, the Congress. His premature and sudden death was a great loss to the cause which he had made his own. Another speaker, by whose early death the United Provinces lost a promising representative of public speaking, was Oudh Behari Lal, some time Head Master of the Kayastha Pathashala, and later a Deputy Collector. Those who heard his debate, in the hall of the Muir Central College at Allahabad, with an able American Missionary, have not it in their power to efface from their memory the ready wit, the rapid delivery, the command of the language and the powers of debate displayed by the deceased. There also came to the same college a law student from Lahore in the latter half of the last nineties, who showed himself to be wonderfully eloquent. Nothing of him

* Mr. (Now Dr.) Sen is not "buried, burnt or immured" but is practising as an Advocate of the Allahabad High Court. (Ed. H. R.)

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has been heard since. Was he the same person, who afterwards came to be known as Swami Ramatirtha. ?

Madan Mohan Malaviya is one of the most impressive Indian speakers. His handsome figure, his typical Indian dress and the sweet intonation of his voice early create prepossession in his favour. His wonderful memory and close study enable him to deliver his address with care and effect. Quite early in his career, he moved his hearers to tears by his graphic delineation of Indian poverty. In whatever work he undertakes, he secures a following by his persuasive powers. Beside an engaging tone he makes a few graceful gestures in his speech. Half of his speech as President of the National Congress was delivered *extempore* as he did not get sufficient time to prepare it. This was an experiment which none before him or since, attempted. Of other Allahabad speakers Moti Lal Nehru, an advocate of the Allahabad High Court, also, commands an engaging voice. His delivery is simple and fluent. Satish Chandra Banerji, who is a student of Philosophy and Tej Bahadur Sapru, also, are eloquent speakers. Iswar Saran, who devotes more attention to the condition of his country than to his personal pursuits, is a rising public speaker.

To the Western Presidency belongs the distinction of supplying the only two Indian members of the House of Commons, the venerable Dadabhoy Naoroji and Sir Muncherji Bhownagaree. As to their eloquence it has not been of an outstanding merit, but Naoroji is the father of public life in India. His strenuous and persistent advocacy, mastery of facts and figures and selfless patriotism, have given him the highest place in the minds of all educated Indians. The Parsi community, to which this grand old man of India belongs, contains Sir Pheroz Shah Mehta, who exhibits eloquence of the first water. He belongs to the first batch of young Indians who took up the public discussion of questions affecting the rights and status of their countrymen. Sir Pheroz Shah, who had the rare courage of twice declining an offer of a High Court judgeship, has risen to the highest distinction to which a non-official is capable of rising in India. Possessed of a copious vocabulary, an extraordinary and effortless command of the right word, a remarkable gift of lucidity and exposition and a thundering voice, he produces an over-powering effect upon the audience. Whether in exposition or declamation, in opening or in reply, on a great subject or small, he never falls below a certain stately level. The words, the arguments, the points, follow each other with the steady tramp of regiments across the fields, each unit is in its place, the whole marching in rhythmical order. He can represent the weakest of cases, as though it were of overwhelming strength, the most startling of innovations, as though it were an everyday procedure, the most disputable of propositions as though it were an axiom of universal acceptance. This combination of gifts, intellectual, personal, rhetorical renders Sir Pherozshah a politician of the highest order.

But perhaps the most prominent figure during the last quarter of the 19th century and till his death in the beginning of this century was that of the late Mahadeo Govind Ranade. Being a Government servant he did not take part in the deliberations of the Congress, but he found other channels for the display of qualities, that were in him. He was supremely indifferent to an orator's art. For it, he had neither the equipment nor the inclination. He cared nothing for the platform; he made no conscious efforts to attract or conciliate his hearers; he was invariably thinking of his subject rather than of them. He was a philosopher

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meditating aloud. His massive head, his precise and measured tones, his total absence of gestures, sustained the illusion.

The late Kashinath Telang early rose into prominence as a sparkling wit. His face shone with intelligence. His crisp and penetrating intonation was combined with a mastery of all the arts of debate—clearness, conciseness, humour, invective, ridicule, cogent and relentless reasoning. His speech was embellished with happy phrases; it sparkled with effervescence and laughter. He was thus one of the most fascinating and impressive speakers.

By his eloquence alone Gokhale will make his mark in any deliberative assembly. He possesses the power of delivering a sustained attack and closely reasoned argument, for an hour or more, without a single note. I remember the stir which his maiden speech at the Allahabad Congress, of 1892, made. He was at once, by common consent, marked out as perhaps the ablest speaker of the day and a worthy successor of Telang, who had withdrawn from the Congress camp to join the High Court Bench. Gokhale's subsequent career has fostered that reputation. Today he is the most successful speaker among the non-official world and among the officials too he may have had or has few equals. Because of their weight, reasoning, information, as well as for the manner of their delivery, his speeches are listened to with attention, eagerness and respect, by even those among the highest in the land. A Finance Minister of India paid him the high distinction of comparing him to Gladstone. Gokhale entered public life as a protégé of Ranade, from whom, he imbibed the habit of close and penetrating study, coupled with a broad outlook. Gokhale's early speeches, which were prepared beforehand and subjected to the scrutiny of his master, were delivered from memory. This training has enabled him to master the intricacies of finance to such an extent, tha he remembers them like the figures on a chess board.

Sir N. G. Chandavarkar was one of the first batch of delegates chosen by the National Congress to go to England to represent its cause in that country. Chandavarkar, as he then was, covered himself with distinction there. In 1900 he quitted the presidential chair of the National Congress to adorn the Bombay High Court. His robust and steadfast commonsense, his incorruptible honesty and the splendid tenacity with which he defends and expounds his convictions, have made him one of the most powerful and persuasive speakers. His speeches have enlivened many a literary, social and economic problem.

Bal Gangadhar Tilak does not easily place himself in touch with his audience. His chaste language, and his mastery of an incisive phraseology direct their attention to him. His nack of opening the battery of his destructive criticism on the weakest point of his opponent, after Napoleon, have brought his writings into prominence and the same tactics are pursued by him in his speeches.

I have not heard many Panjab and Madras orators. Of the former the best known is Lajpat Rai. Mr. C.Y. Chintamani, of the Allahabad *Leader*, is an exception to the general run of the Madras speakers. His speeches are remarkable for their substance and his delivery, though rapid, is clear and impressive.

I must bring this brief, though I claim, suggestive, review of the Indian eloquence to a close without a reference to any Musulman speaker, for the simple reason that I have had no opportunity of hearing any of the leading Mahomedan speakers. I deeply regret this drawback in this article, which is by far the most prominent among its many shortcomings. That it may stimulate the nascent eloquence in the country is its the only excuse.

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The Message of Hinduism.

By Mr. N. GUPTA.

THE name Hinduism is a misnomer, to begin with. The word *Hind* is of Persian, not Sanskrit, origin. Hindustan is the land of the Hindus. The Hindu scriptures, or the more ancient portion of them, nowhere speak of the Hindu faith. Mention is only made of the *Sanatana Dharma*, or the Eternal Religion.

Hinduism affords no analogy to the other great religious systems of the world like Buddhism, Christianity, Muhammadanism. These religions and the people that profess them are called after the founder of each religion. Hinduism is so called after the people professing that faith. It has no founder, no single prophet, and is republican in character. Other religions have a single great personality behind them; Hinduism has no personality at its back so great that its elimination would cripple the faith itself.

It eludes all tests and defies all attempts at dislodgment from its stronghold. Attacked at one point it shows itself at another; driven from one vantage ground it occupies another. And it cannot be attacked simultaneously at all points because then it proves impregnable.

What patience and thought must have gone to its formation, layer upon layer; Denounce Hindu idolatory, but then it is not *all* idolatry; break a lance with its pantheism but then it is not *all* pantheism; make light of its philosophy, but it is not *all* philosophy. It is full of contradictions, but they complement one another. It is supple, subtle, clear, deep, large.

It eschews propagandism and seeks to make no converts; yet it has gathered in its fold all the aboriginal tribes of India that inhabited this great continent before the advent of the Aryan race. It is conservative in its essence, seeking to maintain and conserve what it has acquired. It penetrates and saturates but does not spread and widen.

Objective in its foundation it is eminently subjective in its growth. From the spontaneous chant of praise and thanksgiving it has slowly sounded the deepest depths of introspection. It accepts all and rejects nothing, from the fetish to the fathomless. It is full of the most earnest and persistent heart-searching and also of the simplest rudiments of unquestioning faith.

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Harmony is its symbol and strength. Conflicting in appearance all forms of faith are harmonious in essence. It is a symphony of faith and creeds. As in an orchestra the different instruments strike different notes, but the result of the combination is music, so all contending voices of faith rise in harmony, rounded and ravishing as massed bands.

It places Truth beyond and above all things. The teaching is: Strive after the Truth with all thy might and heart and soul, and fail not until thy quest be accomplished, and live by, and hold to, the Truth as thou seest it.

It teaches reverence for high and low, so that we may walk through life with reverence, heedful of all and reverent towards all. For there is no monopoly of wisdom and faith. The sun shines for all, the wind sighs for all and God is for all!

And the ever insistent message of Hinduism, iterated and reiterated at the end of every Upanishad, is Peace! Peace! Peace!

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Bergson and Education.

By Miss E. M. White.

HUMANITY learns in spite of itself. Whether it turn against or welcome a thinker, a reformer, an invention, or a custom, it is inevitably influenced by each. This is partly because humanity, may be unconsciously, is, in a sense, prepared for, and in part recognizes, what comes, since the great ones of the earth are as much a product of their times as moulders of them; they but gather together and weave into another garment of Truth the single threads that others may have spun, a garment being a very different thing from a number of threads. And the garment that Prof. Bergson has woven will have the fate of all such garments—the fate of Darwin's "Origin of Species," which, greeted on many sides with animosity, has influenced all thought since its publication. Bergson's philosophy will permeate the ideas of the twentieth century slowly and surely, and it may be in the wide realms of religion and education that its influence will have most effect. Whether the philosophy is verbally accepted or rejected, it is unescapable.

"The future," says Bergson,* "seems to belong to a philosophy which will take into an account the *whole* of what is given." And so the future will give an education to the *whole* personality and take into account more than intellect and memory. At present there is no central, generally recognized aim in education towards which all its branches should converge, and it fails through not being one great whole leading on to after life. Roughly speaking, education may be said to have reached the third stage in its development. It was at first based solely on authority, and what was taught was to be accepted because the instructor—whether professor, pope, priest, book, Church, or custom—said so. Disbelief was a crime; the intellect was to be kept within bounds. But, in his "Essay concerning Human Understanding," Locke is one of the pioneers in the second stage when he says that children should be trained to exercise their intelligence instead of relying blindly on authority; logical reason was to be the guide now. And the intellect has been trained by geometry, by organized science teaching, and by various other artifices. But the third stage has scarcely begun; glimpses are seen of what it may be in certain American schools, in the Montessori method, in so called "free discipline" schools, and in the feeling of some teachers of all grades that something is wanting—That something is *Life* in its most comprehensive sense.

To the present dissatisfaction in the educational circles where more than syllabuses or examinations or conventions are thought on, Bergson has, perhaps unconsciously, a strong and leading message. It would be well to consider the chief aspects of his philosophy which can greatly influence education and

* In the *Hibbert Journal*, October 1911.

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its methods. In general the tendency of education at present is to set free the child and to encourage spontaneity, naturalness, and the exercise of all its faculties. A study of Bergson's philosophy as expounded in his written works * emphasizes the need of cultivating feeling and will in addition to intellect, of giving the power of appreciation for the full realm of art as well as for the wonders of science, and of allowing scope for initiative at every stage.

The theory of duration is sufficient in itself to produce a complete change in the method of testing the results of teaching. At present this is done by examinations, which are an evil that vitiates the whole problem. Duration has been called Bergson's secret, and it is what he means by *real* time—not the time that is measured with hours and minutes that can be separated one from the other, for this time is only another form of space.† Duration has no relation to number—it is qualitative, not quantitative, and is an evolution of consciousness rather than an increasing quantity formed by the *addition* of states of consciousness. Each succeeding state of consciousness permeates all the preceding ones and cannot be separated from them without causing a real change in its meaning. Duration thus denotes a unity that cannot be subdivided: it is pure heterogeneity within which there are no distinct qualities. Duration is within ourselves and implies *succession*, the interpenetration of our states of consciousness. Thus consciousness never goes through the same state twice; a feeling, the second time it is felt, is different, if only by its being felt the *second* time. Our consciousness is a continual growth. The teacher produces states of consciousness, each of which permeates the result of all the previous states and gradually helps to build a character, a life. "What is our character," says Bergson, ‡ "if not the condensation of the history we have lived?..... It is with our entire past, including the original bent of our souls, that we desire, act, and will." And how can a written answer to a question test states of consciousness? In the idea that we use the whole of our lived experience in acting, that our personality is the actual synthesis of our past states, lies, as a corollary, the importance of giving children or pupils of all ages experience that will be of benefit, since every experience has its effect, and character is being continually created. Increase of sensitiveness and more delicate handling of young minds will be the result of a nearer realization of the meaning of *real* time, whatever name may be given to it. A teacher who understands that an identically same feeling can never recur will be solicitous that *all* the influences moulding his charges should be of a kind to produce desirable states of consciousness and will not attempt to "test" his teaching and effect by examinations.

It is, however, Bergson's doctrine of the intellect and intuition that gives scope for reforming or developing educational methods, here, perhaps, more than in any part of his philosophy. There is no depreciation of the intellect

* *Time and Free Will*, *Matter and Memory* and especially *Creative Evolution*.

† See '*Time and Free Will* Chapter II.

‡ *Creative Evolution* Chapter I.

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in his theory, but he demonstrates that it is mainly fit for *action* and is chiefly skilful in dealing with matter. When it attempts to comprehend life and movement it fails. The intellect is but one deposit of the evolutionary movement, and therefore it cannot grasp the whole movement; life transcends the intellect, and therefore cannot be fully understood by it.* In the one place where he mentions education, Bergson speaks of it in connexion with the limitations of the intellect :

"We see that the intellect, so skilful in dealing with the inert, is awkward the moment it touches the living. Whether it wants to treat the life of the body or the life of the mind, it proceeds with the rigour, the stiffness, and the brutality of an instrument not designed for such use. The history of hygiene or of pedagogy teaches us much in this matter. When we think of the cardinal, urgent, and constant need we have to preserve our bodies and to raise our souls, of the special facilities given to each of us in this field to experiment continually on ourselves, and on others, of the palpable injury by which the wrongness of a medical or pedagogical practice is both made manifest and punished at once, we are amazed at the stupidity, and especially at the persistence, of errors." †

The error consists not only in using intellect alone to solve educational problems, but also in training and encouraging pupils themselves to use the intellect alone. Self-conscious instinct —*i.e.* intuition—should also play its part, and thus the whole consciousness, which consists of intellect combined with intuition, would be practised and evolved. According to Bergson, there remains around the intellect a vague nebulosity which is made of the very substance out of which has been formed the luminous nucleus known as the intellect and which possesses certain powers complementary to the intellect. We have only an indistinct feeling of these powers within ourselves, but they become more distinct when seen at work in evolution.‡ Intelligence and instinct are turned in opposite directions—the one towards matter, the other towards life. The difference between them is formulated thus : " There are things that intelligence alone is able to seek, but which, by itself, it will never find. These things instinct alone could find, but it will never seek them."§

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* For the nature of intellect, see *Creative Evolution* Chapter II.

† *Creative Evolution*, pages 173—4.

‡ Bergson says of the development of intellect and instinct : "The cardinal error which, from Aristotle onwards, has vitiated most of the philosophies of Nature is to see in vegetative, instinctive, and rational life three successive degrees of the development of one and the same tendency, whereas they are three divergent directions of an activity that split up as it grew. The difference between them is not a difference of intensity nor, more generally, of degree, but of kind."—*Creative Evolution*, page 142.

§ *Creative Evolution*, page 159.

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But it is futile to ask: How, then, can intuition be trained? for the question itself savours of the intellect. There can be no rules for training intuition; it can only be left free to grow, and not repressed and distrusted. If this principle is adopted in education, far less of rigidity must result. Much fewer repressive school rules will be made, and textbooks will greatly alter their character. Class lists and prizes will go, for both imply that intellectual or memory work is the most important affair in school life. Science will still keep its authority (it will probably be taught more artistically), but its limitations will be taught as well, and its domain will not extend beyond matter. Feeling, attitude, aim, will be regarded as of at least as much value as intellectual attainments. Analysing, tabulating, formulating will still be practised, but in a lesser degree, while imagination and sensitiveness to the spirit of a subject will claim more time. Intellect tends to settlement and convention, while intuition tends to freedom and spontaneity. It is by encouraging spontaneity and not crushing individuality that a more true psychology can be learned. At present our ignorance of the mind's workings, the inner feelings, and real motives, especially of young people, is lamentable. The admonition *know thyself* is as necessary to-day as in classic times, and *know thy pupils* is an indispensable maxim in education that is to be of any worth.

Connected with the idea of spontaneity is that of creative activity. If a child's initiative is not dulled or reproved—and it takes but little to blunt or repulse the antennæ of a young soul—then it will evolve into individual creation and art, and "there is no greater joy than that of feeling oneself a creator," and "wherever joy is, creation has been." * This joy in creation should have its way in education as in all other spheres. Let the young soul go along its own bypaths, for the hills of attainment can be reached by other ways than the parched high road: and if the teacher gives a direction occasionally the pupil will travel faster than if he were continually being driven. Every encouragement towards creation is an encouragement towards one of the true ends of life, which can be expressed in Bergson's words thus:

"If, then, in every province the triumph of life is expressed by creation, ought we not to think that the ultimate reason of human life is a creation which, in distinction from that of the artist or man of science, can be pursued at every moment and by all men alike; I mean the creation of self by self, the continual enrichment of personality by elements which it does not draw from outside, but causes to spring forth from itself."†

"We are creating ourselves continually .....to exist is to change, to change is to mature, to mature is to go on creating oneself endlessly."‡

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* Bergson, in the *Hibbert Journal*, October 1911.

† *Hibbert Journal*, October 1911.

‡ *Creative Evolution*, pages 7, 8.

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Life, consciousness, imply a need of creation, but merely literary essays, overmuch direction in science lessons, the instilling of many facts, the learning "by heart" for the sake of examinations, are not conducive to the expansion of any creative faculty.

The only way of developing what Bergson calls "the potentialities without number" of human consciousness, and to reach the "infinite horizon" opening before us, is by not depending so much on past standards (while acknowledging their value then), but by looking more to the possibilities of the future. He says we are essentially drawn and inclined towards the future because we are creatures of action, and every action is like a leap into the future—into the next moment. Indeed, he regards consciousness as a hyphen between the immediate past and the immediate future; it is memory, choice, creation all in one. "If we examine this point more clearly, we shall find that consciousness is the light that plays around the zone of possible actions or potential activity which surrounds the action really performed by the living being."*

So that, where there is not some kind of choice or initiative either of thought or action, consciousness is apt to be dulled and attention falls asleep. But the future belongs to the child, whatever we make him. The sum total of the actions of one generation is the result of the sum total of the innumerable influences acting on its childhood; those who stunt any faculty have more responsibility than they are aware of, for "every human work in which there is invention, every voluntary act in which there is freedom, every movement of an organism that manifests spontaneity, brings something new into the world."† In one of his finest passages ‡ Bergson shows the responsibility of one generation to the next, and hints that in this care may lie life's secret. He speaks of each generation leaning over the generation that shall follow, and of the fact that the living being is, above all, a thoroughfare. If, as he says, "the essence of life is the movement by which life is transmitted," then also the essence of education is the attitude it gives towards life and its growth. There can be infinite variety in the manifestations of life, and individuality can admit of any number of degrees and kinds. This implies that no one ideal or standard can be followed for ever; life is growth, evolution, unceasing transformation, a continuous creation of unforeseeenable forms. Unforeseeenable! Therein lies its freedom. "Harmony," says Bergson, "is rather behind us than before."§ We create the road as we travel, and can look back on it after having passed over it. In that case *all* is open before us, and the solemn thought emerges that the evolution and future of humanity can be guided by itself. Mankind can make of itself and its environment what it will; the power and the means

* For most interesting discussions on Consciousness see *Creative Evolution*, Chapter II, and *Hibbert Journal*, October 1911.

† *Creative Evolution*, page 152.

‡ *Ibid.*, page 135.

§ *Creative Evolution*, page 54.

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lie in its own hands. In this idea of a grand unfinish there is room for courage and hope; there is an exhilaration and spur to effort: there is an increased need of giving a worthy point of view, moral in the broadest sense, to the generation that waits its turn to carry on the slow raising of the race to forward its creative evolution.

Into this there comes, of course, the problem of Free Will; but the problem vanishes* as such if the theory of duration is adopted. The parts in the discussion that most concern education are side issues—*e.g.* the affirmation that a psychic fact does not conform to physical law and can never be expressed in terms of space. This is a message that should also speak against rigidity in teaching, against pigeon-holing facts, against mere examinations, and should regard rather the probable changes caused in a pupil's mind and attitude by the manner in which a subject is handled. Education would accomplish more of real value were it more psychologically subtle in its treatment of living souls.

Of course, many objections will be brought forward to show that the foregoing suggestions are impossible. But it must be borne in mind that nothing could have seemed more impossible at one time than the abolition of slavery. Similarly the abolition of rigidity, convention, mere intellectual training, &c., in education, impossible as it may seem, will come about as surely as the abolition of the once indispensable "payment by results" has done. There are many and grave difficulties in the way, the chief being, in elementary schools, the size of the classes; in secondary schools, the examination system; and, in all schools, the lack of a high level of sensitiveness and "personality" in the majority of the teachers. This is not a reflection on the teachers' characters—the majority are conscientious and hard-working, but they live too much in one groove and need more breadth of outlook and greater knowledge of present-day problems, for these problems will have to be solved by their charges. The need in a teacher, whether of elementary or secondary or higher school, is not so much a University degree (though knowledge, of course, is essential), as a personality that sees more than school, that sees the world and life as it is, that is sincere in its desire to make the most of the *whole* of each child, and thereby to help in the evolution of a finer type of humanity. Brilliant successes at examinations are an altogether mistaken test of a school's value—its value lies in the number of human beings it can turn out who have nothing to unlearn, no false standards to break down, and, withal, who possess an attitude to life, work, and the world that makes them eager to be of use. To attain this time-tables must be vastly changed as well as methods; but such changes can come but gradually. The time allotted to various subjects will be altered—*e.g.* much less given to arithmetic and other branches of mathematics unless the pupil is specializing, more time given to the history of mankind (not dates and battles and kings) on the globe, its struggles, customs, ideals,

* In *Time and Free Will.*

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And the method of presenting subjects will be altered so that the spirit and lessons of a subject will be imbibed rather than details and facts—*e.g.* science teaching can be made beautiful and a sense of the *wonder* of the world instilled.*

Bergson's own method of unfolding his philosophy † is an instance of the poetical expression that can be given to scientific thinking; in such artistic work there is no disparagement, but the highest appreciation, of the intellect, and yet there is due proportional value apprised to other life forces. "The philosopher must go farther than the scientist,"‡ and so must the teacher go farther than the instructor. The teacher must have before him a central aim towards which all "subjects" converge, § an aim which fits the pupil for *life*, not merely for examinations or for work. In subjects, methods, and aims, in size of classes and kinds of teachers, in "discipline" too, much can be changed by a student of Bergson's philosophy, and in changing these things he will be but going with the spirit of the time.

Many teachers deprecate the loosening of the bonds of discipline, and do not realize that effectual guidance, not prohibitions, is the true training; discipline by external rule is far inferior to discipline imposed by the pupils themselves. The stereotyped kind of child that is produced by the thousand yearly—non-imaginative, conventional, with little initiative or self-guidance, is a result of present-day discipline; a comparatively easy product compared with the natural, self-ruled, courageous young citizen of the future. Efforts to imprison a child's mind and to inhibit his actions merely strengthen his desire for freedom, and when he escapes he returns not, nor does he know how to use his freedom worthily. But if he is allowed to go when a strain is felt—either on a speculative journey or other quest of interest—and the teacher accompanies him, he will return satisfied. This principle applies to almost every case of ordinary difficulty.

It is true in education as in philosophy that the "problems which interest us as *human beings* above all else, and which are for us *the* vital problems, have very seldom been squarely faced." ‖ The twentieth century, however, is facing some of the important problems, and side by side with the evolution of the teacher into an enthusiast for the coming generation will necessarily go the evolution of the Board of Education into an educational body; for as needs become recognized attempts at providing for them arise.

No revolution can come, for vast changes work slowly, using what has been to form what shall be. And the gradual addition of other considerations than intellect in the question of methods of education will be but a development, already begun, of past attempts at training up the child in the way it should go. Like all else in our human civilization, education is a creative evolution, and forms its road of progress as it travels.

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* *Let Youth but Know*, by "Kappa" emphasizes this point.
† Especially in *Creative Evolution*.
‡ *Creative Evolution*" page 390.
§ The best attempt at this has been made in a correlation scheme by Mr. F. J. Gould, issued by the Moral Education League in 1912.
‖ Bergson, *Hibbert Journal*, 1911.

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Will Western Civilization Survive?

By Mr. PRAMATHA NATH BOSE, B. Sc. (Lond.)

THE persistence of gross materialism and animalism even in such a highly advanced stage of intellectual culture as has now been reached by the Western world, naturally raises the question whether European civilization will go the way of such civilizations as those of Rome, Assyria, Balylonia and Phœnicia, in which the material element prevailed over the ethical, or attain the harmonious development of the third stage * and thus ensure its stability?

The titanic warfare which is now going on in Europe presses this question upon the attention of every thoughtful observer. It affords an unexpected confirmation of the theory of the evolution of civilization which the writer has broached and attempted to develop in his work, *Epochs of Civilization*, and of the classification of civilizations based thereon. In that work, he has shown that Western civilization, the most characteristic product of the present epoch, has not yet attained the third stage—the stage in which equilibrium is established between the various forces of progress, material, intellectual, ethical and spiritual. In discussing the question of the possibilities of its attaining that stage, I observed :

"The moral phenomena presented by Western society are of a perplexingly contradictory character. On the one hand, the cessation of barbarous persecution for religious opinion, the humane treatment of criminals, and the expanding network of beneficent organisations for the relief of distress testify to considerable altruistic progress. On the other hand, the systematic exploitation and spliation of the weaker peoples outside Europe and the barbarity and inhumanity with which they are not unfrequently treated, as well as the constant conflict, not unoften conducted on savage methods, between the different sections of the Western community, and the military and predatory spirit which pervades them, indicate but little development of the benevolent spirit.

That there is a large number of individuals in the West who have advanced to the third stage and are animated by the noblest altruistic ideal is unquestionable. But they do not as yet appear to have influenced the activities and aspirations of the much larger classes who are in the lower stages to such an extent as to entitle the Western nations as a whole to a place in the third stage as we have defined it. Matter still dominates the spirit. The prevailing ideal of Western civilization is still materialistic, and the dominant Occidental view of life is still of a gladiatorial character. Christianity with its high ideal of self-sacrifice and benevolence cannot harmonise with the spirit of such a civilization. If a Christ or a Buddha were to appear now in the West, he would be ridiculed as a visionary by most people, and would make but little impression upon the rest. Wealth, not goodness or spirituality, is the criterion of ank in Western society. It is not the wise and the good, but the rich and the powerful who are respected and worshipped by the great majority of the community. While statues are raised to warriors and politicians, the

* The three stages the evolution of civilization are defined in the writer's work *Epochs of Civilization*, pp. 3-81.

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sages die "unhonoured, unwept and unsung." * The world would hear but little of such spiritually advanced men as Tolstoy but for their extraordinary literary gifts."†

Admittedly the most cultured nation of the Western world, the nation that boasts of such intellectual and ethical geniuses as Kant, Fichte, Schopenhauer, Goethe, Schlegel, Haeckel and Hegel has plunged the Western world into the chaotic whirlpool of one of the most barbarous and devasting wars whether of ancient or modern times. Here are a few excerpts from the most authentic accounts published in the papers of the atrocities committed by this, the most enligtened nation of the West, in Belgium and France. The Belgian Minister's statement: "No menace of odious reprisals on the part of the German troops will deter the Belgian Government from protesting before the civilized world against the fearful and atrocious crimes committed wilfully and deliberately against helpless non-combatants, old men, women, and children. Long is the list of outrages committed by the German troops, and appalling the details of atrocities as vouched for by the Comnittee of Inquiry recently formed by the Belgian Minister of Justice and presided over by him. [Then follow numerous instances and particulars established by careful investigations].....All the evidence and circumstances seem to point to the fact that women had been deliberately pushed forward by the Germans to act as a shield for their advance guard, and in the hope that the Belgians would cease firing for fear of killing the women and children."

The following extracts are from a narrative of the last scene at Louvain published in the *Times*: "The sky at the same time was lit up with the sinister light of fires from all quarters. The cavalry charged through the streets sabring fugitives, while the infantry posted on the foot paths, had their fingers on the triggers of their guns waiting for the unfortunate people to rush from the houses or appear at the windows, the soldiers praising or complimenting each other on their marksmanship as they fired at the unhappy fugitives. Those whase houses were not yet destroyed were ordered to quit and follow the soldiers to the railway station. There the men were separated from mothers, wives, and children, and thrown, some bound, into trains leaving in the direction of Germany. I cannot but feel that, following the system they have inaugurated in this campaign the Germans will use these non-combatant prisoners as human shields when they are facing the Allies. The cruelty of these mad men surpasses all limits.....This country of Brabant, so rich, so fertile, and so beautiful, is today a deserted charnel house."

"It is impossible to cite all the acts of savagery and brutality on the part of the German troops which have come under my notice. I could make a long list

* Herbert Spencer's imaginary observer "living in the far future" thus speaks of the distribution of monumental honours by the English people of nineteenth century. "To a physician named Jenner, who, by a mode of mitigating the ravages of a horrible disease was said to have rescu d many thousands from death, they erected a memorial statue in one of their chief public places. After some years, however, repenting of giving to this statue so conspicuous a position, they banished it to a far corner of one of their suburban gardens, frequented chiefly by children and nursemaids; and in its place they erected a statue to a great leader of their fighters—one Napier who had helped them to keep down certain weaker races. The reporter does not tell us whether this last had been instrnmental in destroying as many lives as the first had saved; but he remarks 'I could not cease wondering at this strange substitution among a people who professed a religion of peace. (*The Study of Sociology* pp. 140—141.)

† "*Epochs of Civilization*" *p. 285—287,*

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of women, young girls, and old men who have been executed without any reason and at the slightest pretext. Houses have been systematically burned by the Germans as they advance and then again as they retreat. These wanton acts are not only in the form of pillaging and creating havoc wherever possible, but money and personal property have been looted. [Then follow descriptions of cases of savagery.]" [Report of prefect of Meurthe et-Moselle to the Minister of the Interior]. "I have been sceptical about the tales of horror which appear in the French newspapers accusing the Germans of murder and brutality.....Unfortunately there is no room for doubt any longer that the Germans have been making war in a manner which is far indeed from being civilised. To call it "savage" or "barbarous" would be doing a monstrous injustice even to uncivilised races. [Then follow details of German brutality. (Mr. Hamilton Fyfe in the *Daily Mail*).

"In this war, the occupation of any place is systematically accompanied and followed, sometimes even preceded, by acts of violence towards the civil population... The German procedure is everywhere the same. They advance along a road, shooting inoffensive passers-by, particularly bicyclists—as well as peasants working in the fields. In the towns or villages where they stop they begin by requisitioning food and drink, which they consume till intoxicated. Sometimes from the interior of deserted houses they let off their rifles at random, and declare that it was the inhabitants who fired. Then the scenes of fire, murder and especially pillage begin, accompanied by acts of deliberate cruelty, without respect to sex or age. Even where they pretend to know the actual person guilty of the acts they allege, they do not content themselves with executing him summarily, but they seize the opportunity to decimate the population, pillage the houses, and then set them on fire. After a preliminary attack and massacre they shut up the men in the church, and then order the women to return to their houses and to leave their doors open all night. From several places the male population has been sent to Germany, there to be forced, it appears, to work at the harvest, as in the old days of slavery. There are many cases of the inhabitants being forced to as act guides, and to dig trenches of entrenchments for the Germans. Numerous witnesses assert that during their marches, and even when attacking, the Germans place civilians, men and women, in their front ranks, in order to prevent our soldiers firing. The evidence of Belgian officers and soldiers shows that German detachments do not hesitate to display either the white flag or the Red Cross flag in order to approach our troops with impunity. On the other hand, they fire on our ambulances and maltreat the ambulance men. They maltreat and even kill the wounded. The clergy seem to be particularly chosen as subjects for their brutality. Finally, we have in our possession expanding bullets which had been abandoned by the enemy at Werchter, and we possess doctors' certificates showing that wounds must have been inflicted by bullets of this kind. SECOND REPORT OF THE BELGIAN COMMISSION OF INQUIRY.

M. Adolphe Coussmaekers writes from Antwerp to the *Daily Express*: "It should be known in England that unspeakable outrages and horrible mutilations have been committed on defenceles women and girls by German troops in the districts of Orsmael, Velm, and Aerschot." [Then follow heart-rending descriptions of some cases]. Mr. Richard Harding Davies, the well-known American correspondent reports: "I found in the trenches at Soissons, immediately after the Germans retreated, bayonets with saw-edge that tear the flesh and rip the bone." These were, he states, machine-made, and though their existence is forbidden by the laws of war, each bore the German Government stamp, number, the Imperial Crown and the word "Erfurt,"

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It is reported, that the French prisoners at Munichese were publicly exhibited, two pence being charged for admission, enormous crowds attending. The *Daily Chronicle's* Bordeaux correspondent reports, that General Stranger, commanding the 53rd Brigade of the Germam Infantry has issued an order to his troops not to take more prisoners but to put to the sword all who fell into their hands, isolated or in groups, and to kill the wounded whether armed or unarmed. The order concluded :—Germans must leave no living Frenchmen behind. The Antwerp correspondent of the *Standard* states that the Germans occupied a monastery at Montaigne Brabat, drank to excess, fired into the rooms where the monks were, pillaged every article of value, scattered the sacred hosts over the altar, stole the chalice and other sacred vessels, tied the monkes with ropes, led them through the streets and flogged them.

Savageries like these recall those of the Vandals—the Goths and the Huns in the earlier centuries of the Christian Era. Similar atrocities were also perpetrated by the Western Powers in China some years ago. But China is considered by them to be outside the pale of their civilization. The significance of the brutalities of the present war lies in the fact, that they are committed by one highly civilized nation of the Western world upon communities who belong to the same civilized fraternity.

Several theories have been put forward to account for them. The most plausible of these is, that the war is attributable to the vanity, the ambition and the militarism, in short, the moral obliquity of the Kaiser of the "mailed fist" and "shining armour." This way of explaining the genesis of German aggressiveness and brutality is far from satisfactory. However autocratic his tendencies may be the Kaiser has to govern constitutionally. The Government of Germany is democratic in the Western sense. For any war which is not merely defensive, the Kaiser has to get the consent of the Bundesrat (Federal Council) and of the Reichstag in whom the legislative functions of the empire are vested. The members of the Reichstag (some 400 or so) are elected by universal suffrage and ballot, and they as well as the agents and advisers of the Kaiser certainly represent the average culture of Germany, which is universally acknowledged to be the most perfect and thorough which the West has attained as yet. The Kaiser, however masterful and despotic, could not have imposed his will, however strong, upon his people and make them instrumental in carrying out his nefarious schemes unless the great majority of them were willing to co-operate with him. This readiness proves that the "religion of enmity" still prevails among them to an extent which is not consonant with the third or the highest stage of civilization, and that their ethical development falls very far short of the requirements of that stage.

It is true, that according to the theory of the evolution of civilization which I have endeavoured to develop in my *Epochs of Civilization*, the time has not yet come for the passage of Western civilization into the highest stage. It is in the seventeenth century that it stepped into the second or the intellectual stage ; and if the requisite intellectual preparation for ethical and spiritual development takes it as long as that of Hindu civilization during the last epoch, we cannot reasonably expect it to reach the third stage much before the expiry of the current century. But this is the most critical time. That there has of late been considerable ethical and spiritual progress in the West is unquestionable. Hitherto, however, the forces which make for material progress have had the mastery over those which make for ethical and spiritual progress. If this mastery continues much longer, Western civilization is destined to share the fate of those civilizations in

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which the material element prevails over the ethical and spiritual—civilizations which like magnificent fabrics built upon quicksand are bound to give way sooner or later. Excessive industrialism and commercialism which are generally held to be the strongest feature of Western civilization, form in reality its weakest point. The real objective of Germany in the present war is not France or Belgium, but Imperial expansion in Asia and Africa, in order that she may command the markets of those continents for the vast superfluous produce of her mills and factories and in order that she may find an outlet there for her industrial enterprise, and exploit the weaker peoples of the world more effectively and more thoroughly than at present. The Kruger telegram, the *Panther* at Agadir, the manner in which Kian-Chau was acquired in China, the Bagdad railway, and various other recent incidents, reveal the African and Asiatic ambitions of Germany. She will not gain much, if at all, by expanding her Empire in Europe. But from the exclusively material point of view, she would gain a great deal by the extension of her empire outside Europe. Even if Germany is worsted in her present struggle to become the supreme commercial and industrial Power of the West, she will in all probability make another effort towards that end, or some other younger Power, say Russia or Japan will try the same game. Unless, therefore, there is a radical change in the industrial and commercial ideals and activities of Western civilization, there will be no abatement of the military and predatory spirit which pervades it now.

Vanity and ambition cannot, in the case of an entire nation, form the motive impulse for aggressive war on such a colossal scale as the war now raging in Europe unless those feelings are aided and strengthened by self-interest, and self-interest, as understood by the Westerns of the present day, is the commercial and the industrial interest of the nation. And this interest in its present abnormal form is the creation of the labour-saving machinery and the innumerable industrial applications of the discoveries of the physical sciences. The network of gigantic mills and factories of the West is the result of these applications. Their produce is on such a superlatively vast scale, that but a small portion of it can be consumed in the West. Outlets for the enormous surplus produce must, therefore, be found in Asia and Africa. Hence the keen contest among Germany and the other great Western nations for markets, dependencies, colonies or "spheres of operations," in short for Imperial expansion in those continents. The inordinate industrialism of the West is also responsible for various other evils which weigh upon Western Society, such as excessive inequality in the distribution of wealth, capitalism strikes, etc.

Thus the root cause of the military and predatory proclivities of the Western and the Westernised nations is their maudlin craze for mechanical invention. While the inventive fertility of the West furnishes the strongest incentive to aggressive warfare, it supplies, at the same time the most effective and destructive means for it in such diabolical inventions as submarines, aeroplanes, powerful explosives, quick-firing and long-range guns &c. Until there is a perceptible diminution of this insensate rage for invention, the military and predatory spirit of the West will not be effectively checked. And until that is done, the Peace propaganda will continue to be quite infructious, and the forces which operate towards ethical and spiritual development will fail to control those which make for material progress, and the stability of Western civilization cannot be ensured until that control is firmly established. Thus in the ultimate analysis, the question whether Western civilization will last or not as a distinct entity depends upon the question

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whether its fatuous frenzy for mechanical invention will continue or not. As I have said elsewhere : "If modern science had not lent its aid so largely to inordinate material progress, and had kept more within the bounds of intellectual culture and ethical development, it would have been an unqualified good. But its wonderful and ceaseless mechanical inventions, which form such a fertile theme for exuberant encomium in the West, arouse in us feelings of anxiety and apprehension." * The ancient sages of India like the Western scientists, acquired many important secrets of nature. They, however, imparted their acquisitions to the select few who were not likely to use them for base purposes. Until modern scientists are more largely actuated by this ancient spirit, and cease to send their discoveries to the market place to the extent they do now, there is no hope for the establishmen of such equipoise between the ethical and the material elements of Western civilization as would secure its survival.

It is noteworthy, that there are causes in operation which may lead to considerable abatement of the Western enthusiasm for mechanical invention. It is inordinate industrialism, the most baneful result of, and the most potent incentive to this inventive exuberance, that forms the most formidable obstacle in the way of the ethical and spiritual advancement of the West, and any causes which tend to bring about its decadence would obviously facilitate the decadence of mechanical i vention. Industrialism is so intimately connected with invention, that anything which impedes the course of the one will also impede the progress of the other. There are two causes which, if they continue to operate, may eventuate in the downfall of Western industrialism. First, the yearly increasing competition with the hitherto industrially backward races like the Japanese and the Chinese is slowly sapping the foundations of Western industrialism. Secondly, while there is every probability that the keenness of this competition will be enhanced in the near future, the capacity of Europe to meet it successfully is being diminished by internecine hostilities and by the constant conflicts between capital and labour which not unoften assume the magnitude of civil wars.

Further, Western scientists are no longer exclusively occupied with physical investigations as they were a generation or so ago. They, like the thinkers of the last epoch of civilization, are beginning to be seriously occupied with the great problems. whence, what, and whither. If this wholesome change in the trend of Western thought continues, science will be divorced from its present unholy union with invention and industry and will seek for the happiness of man more through the inner than the outer life, more by the suppression of animal desires than by their gratification.

It the causes mentioned above continue to operate, they are calculated to check the present abnormal growth of industrialism and mechanical invention. Such a result, though, at present, dreaded by the Occidentals as a calamity, would, in reality, prove to be a blessing to them in disguise. It would curb their military and predatory propensities, for they would cease to have the keen interest which they now have in the maintenance and expansion of their dependencies and "spheres of influence" abroad. Thrown back mainly upon their own resources, they would have to depend more upon agriculture for their livelihood than at present, and rural and agricultural life decidedly makes more for ethical development than urban and industrial. The attainment of the harmonious development of the third stage would thus be facilitated, and the stability of Western civilization ensured. "When that consummation takes place, the evil tendencies of Western industrialism would be repressed, but the foundation of international amity it has laid by bringing together all the races of the world would be strengthened, and there would arise, broad-based upon it, a fabric of civilization grander and more majestic than any the world has witnessed as yet." †

* *Epochs of Civilization*, p. 310.

† *Epochs of Civilization*, p. 328.

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Voices of Freedom : An Anthology—II.

By Mr T. E. Will, A. M.

BUT the poets have not stopped with criticism and denunciation. They have insisted that wrongs be righted, and that the axe be laid at the root of the tree. Hear the burden of E. R. Taylor:

Why hesitate? Ye are full-bearded men,
With God-implanted will, and courage, if
Ye dare but show it. Never yet was will
But found some way or means to work it out,
Nor e'er did fortune frown on him who dared.

Shall we in presence of this grievous wrong,
In this supremest moment of all time,
Stand trembling, cowering, when with one bold stroke
These groaning millions might be ever free?
And that one stroke so just, so greatly good,
So level with the happiness of man,
That all the angels will applaud the deed.

Shelley, in the following stanzas of his "Men of England," taunts the workers with their submissiveness :

The seed ye sow another reaps ;
The wealth ye find another keeps ;
The robes ye weave another wears ;
The arms ye forge another bears.

With plough, and spade, and hoe, and loom,
Trace your grave and build your tomb,
And weave your winding-sheet till fair
England be your sepulchre.

And Gerald Massey follows with this appeal to their manhood and courage :

Thus saith the Lord : You weary me
With prayers, and waste your own short years ;
Eternal truth you cannot see
Who weep, and shed your sight in tears !
In vain you wait and watch the skies—
No better fortune thus will fall ;
Up from your knees I bid you rise,
And *claim the earth for all.*

Ella Wheeler Wilcox says: "Let labour claim its rights," and sings :

Let your voices swell the chorus,
That insists upon your claim ;
We can sweep all things before us
If we focus on this aim.

Put away the gun and saber,
For in thought lies greater might ;
Know the earth belongs to Labour,
And let Labour claim its right.

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And Edgerton inquires, "Why wait ye?" adding:

Ye toilers of the earth, to you I speak,
To you whose names have scarce appeared in song,
As though too vile. Why wait ye? Rise and break
The chains that 'round you clank and bind and gall.
Awake!

Like a trumpet blast, James G. Clark, one of America's laureates of labour, utters "The Voice of God":

I have come, and the world shall be shaken
Like a reed at the touch of my rod,
And the kingdoms of time shall awaken
To the voice and the summons of God.
No more through the din of the ages
Shall warnings and chidings divine,
From the lips of my prophets and sages,
Be trampled, like pearls before swine.

The thrones of your kings shall be shattered,
And the prisoner and serf shall go free;
I will harvest from seed that I scattered
On the borders of blue Galilee;
For I come not alone and a stranger;
Lo! My reapers will sing thro' the night,
Till the star that stood over the manger
Shall cover the world with its light.

Emerson chants his "Boston Hymn," and pictures God as repudiating monarchy, and setting up, in its stead, a government of working men, and freeing and compensating the slave:

God said, I am tired of kings,
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor.

My angel—his name is Freedom—
Chose him to be your king:
He shall cut pathways east and west,
And fend you with his wing.

I will have never a noble,
No lineage counted great;
Fishers and choppers and plowmen
Shall constitute a state.

I break your bonds and masterships,
And I unchain the slave;
Free be his heart and hand henceforth
As wind and wandering wave.

Pay ransom to the owner,
And fill the bag to the brim.
Who is the owner? The slave is owner,
And ever was. Pay him.

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Like the Psalmist who has "seen the wicked in great power and spreading himself like the green bay tree," only to disappear and leave no trace behind, Ella Wheeler Wilcox, propounding "The Question," confidently predicts the victory of right:

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just,
Let those who applaud take warning,
And keep this motto in sight—
No question is ever settled
Until it is settled right.

While Charles Mackay, with a faith equally sublime, strikes the same note in his "Eternal Justice."

The man is thought a knave or fool,
Or bigot plotting crime,
Who for the advancement of his race,
Is wiser than his time.
For him the hemlock shall distil;
For him the axe be bared;
For him the gibbet shall be built;
For him the stake prepared;
Him shall the scorn and wrath of man
Pursue with deadly aim;
And malice, envy, spite and lies
Shall desecrate his name.
But truth shall conquer at the last,
For round and round we run,
And ever the right comes uppermost,
And ever is justice done.

James G. Clark sounds "Freedom's Reveille," and grandly foretells the coming of the better day.

The long night wanes; the stars wax dim;
The Young Day looks through bars of blood;
The air throbs with the breath of Him
Whose Pulse was in the Red-Sea flood;
And flanked by mountains, right and left,
The People stand—a doubting horde—
Before them heave the tides uncleft,
Behind them flashes Pharaoh's sword.

But lo! the living God controls,
And marks the bounds of slavery's night,
And speaks through all the dauntless souls
That live, or perish, for the right.
His Face shall light the People still,
His Hand shall cut the Sea in twain,
And sky and wave and mountain thrill
To Miriam's triumphant strain,

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William Jackson Armstrong announces that "The Hour is Near," and echoes the same prophecy:

The hour is near! The ages' tread
Has waked, at last, the living dead;
The mighty upward march of years,
Oppression's caravan of tears,
Right's breaking thunders overhead—
Have brought the hour.

And Gerald Massey appeals to the people to "strike the hour":

Old legends tell us of a golden age,
When earth was guiltless—gods the guests of men,
Ere sin had dimmed the heart's illumined page,—
And prophet-voices say 'twill come again.

O happy age! when love shall rule the heart,
And time to live shall be the poor man's dower,
When martyrs bleed no more, nor exiles smart—
Mind is the only diadem of power.
People, it ripens now! Awake, and strike the hour!

In the following triumphant strain, Massey voices the vision of the dawn:

'Tis coming up the steep of time,
And this old world is growing brighter!
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter!
Our dust may slumber under ground
When it awakes the world in wonder;
But we have felt it gathering round—
Have heard its voice of distant thunder!
'Tis coming! Yes, 'tis coming!

For a prose poem, sounding a pæan to liberty, we turn to Henry George's *Progress and Poverty*, and read:

"Liberty came to a race of slaves, crouching under Egyptian whips, and led them forth from the House of Bondage. She hardened them in the desert and made of them a race of conquerers. The free spirit of the Mosaic law took their thinkers up to heights where they beheld the unity of God, and inspired their poets with strains that yet phrase the highest exaltations of thought. Liberty dawned on the Phœnician coast, and ships passed the Pillars of Hercules to plow the unknown sea. She shed a partial light on Greece, and marble grew to shapes of ideal beauty, words became the instruments of subtlest thought, and against the scanty militia of free cities the countless hosts of the Great King broke like surges against a rock. She cast her beams on the four-acre farms of Italian husbandmen, and born of her strength a power came forth that conquered the world.

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They glinted from shields of German warriors, and Augustus wept his legions. Out of the night that followed her eclipse, her slanting rays again fell on free cities, and a lost learning revived, modern civilization began, a new world was unveiled; and, as Liberty grew, so grew art, wealth, power, knowledge and refinement. In the history of every nation we may read the same truth. It was the strength born of Magna Charta that won Crecy and Agincourt. It was the revival of Liberty from the despotism of the Tudors that glorified the Elizabethan age. It was the spirit that brought a crowned tyrant to the block that planted here the seed of a mighty tree. It was the energy of ancient freedom that, the moment it had gained unity, made Spain the mightiest power of the world, only to fall to the lowest depths of weakness when tyranny succeeded liberty. See, in France, all intellectual vigor dying under the tyranny of the Seventeenth Century, to revive in splendour as Liberty awoke in the Eighteenth, and on the enfranchisement of French peasants in the Great Revolution, basing the wonderful strength that has in our time defied defeat.

"Shall we not trust her?"

One of the battle-cries of the French Revolution of 1789 was "Fraternity." The key to the social movement of to-day is said to be the *longing for brotherhood*. Modern prophets of a better order uniformly voice this aspiration. Edwin Markham calls one of his briefest and finest poems "Brotherhood." Its first stanza runs:

The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And till it comes, we men are slaves,
And travel downward to the dust of graves.

With the following beatific vision, worthy of John of the Apocalypse, and ending with the same thought as Markham's, we close. It is from Mrs. Milne's "Own Him Thine":

Oh, sapphire skies; whose boundless arch
Bids still aspire the spirit's view;
Beneath thy splendour yet shall march
The ransomed people seers knew.
Oh, vine-clad hill and rushing stream;
Oh, valley laughing to the sun;
Thou wilt fulfil the poet's dream,
In that new era—just begun.
No more shall Greed's despoiling hand
The luster of thy beauty mar;
No more a sordid tyrant stand
Earth's bounty from her sons to bar;
But generous Nature wealth bestow,
And toil in interchange be blessed;
For peace shall like a river flow,
When Man hath brotherhood confessed.

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Humour in the Army, II.

By Mr. RUDOLPH DE CORDOVA.

SIR Evelyn Wood tells a strikingly humourous story about his son and Sir Hector Macdonald. Sir Evelyn's son had served in Egypt under "Fighting Mac," as the famous soldier used always to be called, and one day Sir Evelyn asked him whether he and Macdonald had ever had a difference.

"Only once," replied the younger man, "and that was when we both wanted to fight the same man."

FIGHTING MAC AND THE BUGLE CALL.

In the days when Sir Hector Macdonald was a corporal he was present at an inspection held by an officer who was strongly of the opinion that the first duty of all soldiers was to know every bugle call. Unfortunately Hector Macdonald possessed other views, added to an elaborate ignorance on the subject, for as everyone knows there are many celebrated men who have been unable to distinguish one tune from another. Call after call was played, and Hector Macdonald failed to name them. At last the officer turned to him with, "Bless my soul, corporal, I don't believe you know anything. Can you tell me the tune of the pay-call?"

"I'm not very good at music, sir," replied the corporal, who was destined to become one of the most famous soldiers in the army; "but if you'll whistle it I'll tell you if you're right."

WHAT THEY FOUGHT FOR.

That Napoleon had a certain touch of humour in his composition most people know. When he was only a young officer of artillery, a Prussian officer, drawing himself up to his full height exclaimed with much pride, "My countrymen fight only for glory"; then with a sneer he added, "but Frenchmen fight for money."

A glance like fire shot from Napoleon's eyes. "You are right, They each fight for what they are most in need of."

"SATAN'S" CARRIAGE.

During the period the Earl of Carlisle was Lord-Lieutenant of Ireland, Field-Marshal Lord Seaton, one of the celebrated commanders in the Peninsular War, was one of the guests of honour at a ball given at Dublin Castle. When he was ready to go home, one of the footmen was told to ask for his lordship's carriage. He,

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therefore, called Lord Seaton's carriage. Down the line the order was passed in the usual way, one man after another repeating it. Naturally, it was not long before the Irish servants were crying "Lord Sayton's (Satan's) carriage." The coachman, however, took no notice of the summons. Presently one of the linkmen shouted, "The devil's carriage," and without a moment's delay, Lord Seaton's coachman, recognising the description, drove up to the door.

HOW TO OBEY AN ORDER.

Lord Kitchener is popularly credited with a strong objection to married officers. In the British Army he has had predecessors whose opinions were no less strongly marked in the same direction. One of them was colonel of a certain district in India.

Among his officers was a young lieutenant who, having been ill, was given sick leave and went to a hill station to recuperate. There he met a charming girl with whom he fell violently in love. She reciprocated his attachment, so he proposed, was accepted, and the wedding-day was fixed.

Before the happy day the colonel heard what had happened to the young man. He determined to prevent his wedding, so he sent a telegram consisting of three words, "Join at once." The young man read the message with dismay, for he saw his hopes shattered. In despair he went to his intended, and handed her the slip of paper. She looked at it, read it, and the colour on her cheek deepened. Her eyes became brighter than her lover had ever seen them. She looked more beautiful, more bewitching than she had ever looked before. He was on the point of breaking out into expletives on his colonel's conduct, when the girl looked up at him beaming all over with happiness. Before he could ask her the reason for such apparently incongruous behaviour, she put her hand on his shoulder and said, "How you have maligned the colonel. You have always told me he objected to his officers getting married, and here is his telegram which proves that he approves of our engagement. But why is he in such a hurry? I don't think I can get ready at once, but I'll do my best, because of course, sweetheart, you must obey the colonel."

The novel construction she put on the message appealed to the young man, the preparations for the wedding were hurried forward with such alacrity that two days after the receipt of the message the colonel received the following telegram: "Your orders were obeyed we were joined at once."

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A SHREWD TROOPER.

During the American Civil War the army under the command of one of the generals was encamped at a somewhat remote place where there was no possibility of getting anything stronger than water to drink. One day a captain, consumed with desire for a drink, met one of the men in his company, and knowing that if there were any possibility of obtaining it, the man with his native shrewdness, would have some, proceeded to state his case and finished with the direct question whether the private had anything to drink.

"Why, yes, sir," the man replied, "if you don't mind coming to my tent."

The captain did not mind, and in the course of a few minutes two glasses were set out, a bottle was produced, and with a "Here's luck!" and "My respects, sir!" the tumblers were emptied.

Seeing the captain leaving the man's tent and noticing his alert air, one of the lieutenants also awoke to the possibilities of the situation and, waylaying the private, put the same question in turn to him. Again the private led the way to his tent, and again another officer of the regiment left it happier than he went in. That day the private was the most popular man in the whole regiment, and his tent was visited by each of his superior officers until pretty well the whole of the staff had called on him. At last one of the senior officers said to him, "Look here; we've all had a drink with you to-day by turns. Why was it you didn't come up like a man in the first place and invite us all to your tent together?"

"Because, colonel," replied the private shrewdly, "fixing it up in the way I did I drank half my own whisky myself."

NOT THE ONLY ONE.

In one of the battles in the Low Countries an Irish officer was very badly wounded. He fell to the ground, and, unable to help himself, had to lie there until the men of the ambulance found him and bore him from the field to have his wounds dressed. In the course of the action a soldier fell close to him, also badly wounded. Not being of so stoical a temperament or not having such control over himself, he began to yell. His cries got on the nerves of the officer, who shouted at him, "Hold your row, will ye, Do you think there's nobody killed but yourself?"

IN THE THICK OF THE FIGHT.

During a severe engagement in one of the Afghan wars, a captain of a regiment noticed an Irishman under his command in the

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act of retreating. Next day the captain had him summoned to his presence, and addressing him, said, "I must confess, Pat, that I was more than surprised at your action in the engagement yesterday."

"Why, sorr?" asked the man.

"Why, didn't you promise me you'd be in the thickest of the fight, and didn't I see you actually running away?"

"Running away!" replied the private with something like indignation in his voice, "indade, captain, but you desave yourself. I was not runnin' away at all, at all. I remembered my promise, sorr, and I was runnin' round trying to find out just where the fight was thickest, so that I might fight there, when you saw me runnin'."

THE "FATE" OF THE MULE.

After an action a chaplain was visiting the wounded men lying in the field hospital. Among them was a soldier who had been kicked very severely by a mule, and, being in excruciating agony, was disturbing the general quiet of the ward by his incessant groaning.

"Come, come, my poor chap," said the chaplain kindly, as he went to his bedside, "you must try and bear the pain like a man. It's no use, you know, kicking against Fate."

"Bedad, sorr, you're right," said the soldier, opening his eyes and looking up at the speaker, "especially when it's the 'fate' of an army mule."

MILITARY WIT.

A young Irish officer when in Dublin lived in rooms which were very small. One day, one of his fashionable friends called on him, and as he entered said, "Great Heavens, Charles! How on earth can you live in this place? Why, there isn't room enough to swing a cat in. How long have you been living in this nutshell?"

The officer smiled. "Not long enough to become a kernel," was his witty reply.

POLITENESS.

Although his nationality is unknown, it must assuredly have been an Irishman who during the course of an action happened to bend his head at the very nick of time, when a cannon ball passed over it and decapitated the soldier who had been standing immediately behind him. "You see," he said, turning to the man next to him, "one never loses anything through being polite."

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THE MAJOR'S PUN.

An officer who entered the service as a private rose to be major. During his sojourn abroad he had the misfortune to be captured and to be punished by the bastinado. At his return home a lady asked him whether the story was really true.

"It is indeed, madam," he replied.

"And was it really very painful, major?" she asked.

"It was, madam, upon my sole it was."

WHY HE DIDN'T WORK.

A regiment was marching through the chief street of a little town in Ireland. The captain had the reputation, deservedly won, of being an exceedingly strict disciplinarian. He noticed that one of the drummers refrained from taking his part in the music to which the men were marching. He called one of the lieutenants, and told him to find out what the man meant by such gross negligence.

"I have two fine ducks and a big turkey in my drum," the drummer whispered confidentially, "and the turkey is for the captain. That's why I don't beat the drum."

Back went the lieutenant to the captain, and, in reply to the latter's question, repeated what he had heard.

"Bless the fellow," he exclaimed, why didn't he say he was lame. I don't want men to do their duty when they aren't able."

DEVOTION TO DUTY

Though many years have elapsed since the American Civil War, time cannot dim the humour of the following incident. In one of the South Carolina regiments there was an Irishman who was ordered to do sentry duty on the beach of a certain island. His orders were to march between two points and to allow no one to pass without giving the password, which, for the sake of greater safety, was not to be spoken aloud, but to be whispered.

Pat took his place and patrolled the strip of sand to which he had been allocated. After a while the tide turned and gradually the water crept up to where he was marching. It washed out his foot-marks. A little while later it was over the soles of his boots. Instead of retreating towards the shore he stuck to his post, even though the water was up to his ankles. Then it rose half-way up to his knees, above the joint, and up his thighs. Still he plodded on laboriously, with his musket over his shoulder, wondering when he was going to be relieved. No one came.

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The afternoon had faded into evening, the evening had faded into darkness, and the moon had risen. Sill Pat moved slowly along with the water up to his waist. It was evident, even to him, that they had forgotten all about the tide. After a time, however, the corporal did arrive with the relief guard. "Who comes there?" cried Pat, shivering with the cold.

"Relief!" the corporal answered back.

"Advance, then, and give the countersign."

"Advance," exclaimed the corporal; "I'm not going in there to be drowned. Come out and be relieved."

Pat had learned the first lesson of soldiery, implicit obedience to the orders he had received. "No, I mustn't," he shouted back. "The lieutenant told me I wasn't to stir from my post till I was relieved."

"Then I'll leave you there all night," returned the corporal, and he turned to move away.

"Begorra you won't," shouted the Irishman, bringing his musket up to his shoulder. "Halt! or I'll put a hole in ye. No one is to pass without the password, and it's to be given in a whisper. They're my orders, and my orders I obey."

There was an ominous click as he cocked his musket. That click settled the matter. Out into the cold water the corporal waded, gave the password, and enabled the Irishman to get back to camp and put on dry clothes.

A QUEEN'S SIZE IN BOOTS.

An Irishman who, during the life of Queen Victoria, converted his boots into coin of the realm for his own purposes, was arrested for his delinquency, and, when charged and brought before his commanding officer, was asked why he had been guilty of such an offence.

"Well, sorr," replied the man, "I've worn' em for two years and I thought they belonged to me."

"Nothing of the kind," answered the officer, "those boots belong to the Queen."

"Sure then I'm sorry, sorr, but I didn't know Her Majesty took twelves."

THE COUNTERSIGN.

Occasionally it would appear men actually forget the countersign, though the result is not always as disastrous as might be supposed if the following incident related by an officer may be accepted as typical. During the Afghan War he went to dine with

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another regiment, and returning late at night to where his own was encamped he found he had forgotten the countersign. When he came within earshot of the sentry, he was greeted with the familiar, "Who goes there?" spoken with a thick brogue. He recognised the voice as that of a private in his own company. Advancing closer he said to the man, "Hang it, I've forgotten the countersign.

"Begorra, sorr, so have Oi," immediately admitted the Irishman, though it might have been only another instance of the man's native wit not to appear to greater advantage than his superior officer.

A BOASTER SNUBBED.

A certain colonel of a cavalry regiment, who was rather renowned for his boasting proclivities, was one day complaining of the incompetence of his officers at a party at which, among the guests, was a witty duchess. "The consequence is," he exclaimed at length, "I have to be my own captain, my own lieutenant, my own cornet——"

"And your own trumpeter, too," said the duchess, without a moment's hesitation.

THE UNKNOWN SEX.

During the time that a certain Middlesex regiment was quartered in Cawnpore a large order was sent to a shoe-making firm for boots for the men. The manager sent the order to the chief baboo with instructions that it was to be attended to without delay. The baboo took the paper and read it with evident surprise on his face. He re-read the order and appeared more mystified still. He read it a third, then a fourth, and finally a fifth time. Then he went off to the manager. "Please, sir," he said, "not understand. Male sex I know, female sex I know, but what is Middlesex?"

FORCE OF HABIT.

Relying on the fact that the moment an order is given the soldier instantly obeys it mechanically, practical jokers, with a zeal worthy of a better cause, frequently amuse themselves at the expense of soldiers. Seeing an old discharged soldier taking home his dinner from the neighbouring baker's one day, a humorist shouted "'Ten-shun" in the manner of the drill sergeant. At the sound of the command the old habit reasserted itself, the soldier brought his feet together, and, unconscious of the joint and potatoes he was carrying in the covered tin, he brought his hands into the proper position, with the result that his dinner fell into the street, to the intense

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gratification of a couple of hungry mongrels as well as of the practical joker, who, it is to be hoped, paid the poor man for the pleasure which his obedience to orders had yielded him.

THE STRONGEST LAW!

If monarchs are not always famous for their wit and humour, there are occasional exceptions. At the famous siege of Chartres, when the town capitulated to Henry IV. of France, the chief magistrate went to deliver up the keys of the gates in accordance with the custom which prevailed in those days. "This town belongs to Your Highness by divine law and by human law," he said, as he made a low obeisance to the monarch.

"And by cannon law," replied Henry IV.

A REGIMENT'S REPUTATION.

Another monarch of France was the cause of the exhibition of humour on the part of an officer belonging to the famous regiment of Orleans. He was sent to the court with certain intelligence, and, in accordance with the custom which prevailed then, he asked that the cross of St. Louis should be given to him.

"But you are very young to have the cross of St. Louis," said the King.

"Ah, sire," said the officer, with a twinkle in his eye, "we do not live long in your regiment of Orleans."

AN UNFAIR ADVANTAGE.

During the first Boer War a certain Highland regiment was in conflict with the burghers, both sides being well protected The men of the Highland regiment were under orders not to show themselves. In spite of that, however, one of them would get up and take a shot at the enemy, dropping to the ground again the moment he had fired. Seeing him, one of the Boers determined to adopt the same tactics in the hope of potting him and bringing him to the earth without the exercise of his volition. They had exchanged several shots to no purpose, when, as the Scotchman rose, the Boer got up, and firing before the latter, hit him in the hand. It was more surprise than pain which caused the Scotchman to yell.

"Serve you right, Mac," said an officer who was lying on the ground close by. "You were told not to show yourself."

"Nae doot, nae doot," said the man, "but hoo did I ken he was gaun to fire oot his turn."

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THE

Hindustan Review.

LITERARY SUPPLEMENT.

MOTTO :—A reviewer of books is a person with views and opinions of his own about life and literature, science and art, fashion, style and fancy, which he applies, ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to books written by somebody else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand in hand through the field of criticism. As neither sympathy nor knowledge can ever be complete, the perfect critic is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems of the very essence of good criticism and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is Sanity. Let Sanity for ever sit enthroned in the critic's armchair.—*The Rt. Hon'ble Augustine Birrell, M. P., on "The Critical Faculty."*

A LITERARY CAUSERIE.

Indian Thought in Shelly and Tennyson—I.

By A "SEEKER AFTER TRUTH."

IT is the purpose of this dissertation to trace the vein of Indian thought that runs through the beautiful poetry of Shelley and Tennyson. The term "Indian thought" is used here to denote the principal ideas of life and death that have been handed down from generation to generation of Indians and beliefs which have been a source of strength and inspiration to not a few of them. And Shelley and Tennyson are here selected because they are the two poets who of all England's poets must for ever be dear to the heart of every cultured Indian: each, in his own way, tackled the eternal problems, and each, though dimly, saw the eternal verities. The ethereal Shelley was the

poet hidden
In the light of thought,
Singing hymns unbidden,
Till the world is wrought
To sympathy with hopes and fears it heeded not:

[Shelley: *To a Skylark.*]

The intellectual Tennyson

Saw thro' his own soul
The marvel of the everlasting will,
An open scroll
Before him lay:

[Tennyson; *The Poet.*]

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When we begin to consider how far our poets may have depended upon Indian philosophy for their ideas, we stand on debatable ground. Plato and Schopenhauer may have supplied them with some food for their thought, or in some cases the ideas may have been the products of their own meditation. The seeker of "parallels" has to remember Tennyson's gentle warning: "The same idea must often occur independently to two men looking on the same aspects of Nature; the prosaic mind finds plagiarism in passages that only prove the common brotherhood of men." However it may be, there are numerous direct references to India in the writings of our poets.

These references are given below. The references to the "East" and the "Orient" are not mentioned.

SHELLEY.—

Queen Mab—Seeva, Buddh, Chariot-wheels, Brahman's Sacred Hymn, &c.

Alastor—Indus, Cashmire.

The Revolt—of Islam—Buddh, Zerdusht, Brahm.

Rosalind and Helen—The Indian on the pyre of her dead husband.

Prometheus Unbound—Through India, dark Priest, Indian wares, Indian vale, the Celt knew the Indian, Indus, Indian deep.

Hellas—Indian Slave, Indian billow.

The Sensitive Plant—Basket of Indianwoof, Indian plants.

Fragments from an unfinished Drama—Indian (a character).

Lines to an Indian air. Indiandell.

TENNYSON—

The Poet—Indian Reeds.

The Palace of Art—Indian Cama.

Locksley Hall—Mahratta-battle, tropic shade and palms, etc.

The Princess, a Medley—Indian craft.

The Brook, An Idyl—Branding summers of Bengal, Sweet half-English Neilgherry air.

Enoch Arden—Indian fashion.

On the Jubilee of Queen Victoria —Empress of India.

Romney's Remorse—My Indian brother.

The Hesperides—Old Himala.

Shelley knew the names of many of the Indian gods. He must have pictured to himself the animal sacrifices, the car-festivals, and the Brahmans chanting hymns (mantras)—sights which continue to this day. And it is not unlikely that he had glimpses of the simple forest lives of the Rishis of old. There are vague hints in his writings which seem to indicate that the heart of the Himalayas was, in his dream of dreams, the haven of his rest :

> The Poet wandering on, through Arabie
> And Persia, and the wild Carmanian Waste,
> And o'er the aerial mountains which pour down
> Indus and Oxus from their icy cases,
> In joy and exaltation held his way ;
> Till in the vale of Cashmire, far within
> Its loneliest dell, where odorous plants entwine
> Beneath the hollow rocks a natural bower,
> Beside a sparkling rivulet he stretched
> His languid limbs.
>
> [Shelley : *Alastor or The Spirit of Solitude.*]

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Again in one of the "Fragments";

I would not be a king—
Would he and I were far away,
Keeping flocks at Himalay,

He would renounce all like the Rishis of old and go to the mountains.

Tennyson's connections with India must have been more intimate. One of his sons, Lionel, caught jungle fever while out shooting in Assam, and his fever ultimately proved fatal. In the poem *To the Marquis of Dufferin and Ava*, the poet moans:

For he,—your India was his Fate,
And drew him over sea to you—
He fain had ranged her thro' and thro,'
To serve her myriads and the State,—

"None of his (Lionel's) age in the India Office, where he was for some time a clerk, knew more about India." We may not be far wrong if we presume that this extensive knowledge was shared by his father as well. We are told that "the philosophies of the East had a great fascination for him and he felt that the Western religion might learn from them much of spirituality." India had a charm for him:

Tho' Power should make from land to land
The name of Britain trebly great—
Tho' every channel of the State
Should almost choke with golden sand—
Yet waft me from the harbour-mouth,
Wild wind! I seek a warmer sky,
And I will see before I die
The palms and temples of the South!

[Tennyson: *To J. S.*]

An attempt will now be made to show how far the English poet and the Indian philosopher agreed on the most important problems which have for ages engaged the attention of thoughtful men.

Death and After.

There is a mystery which confronts all living beings and that is the mystery of Death:

Death is here and death is there,
Death is busy everywhere,
All around, within, beneath,
Above is death—and we are death.
All things that we love and cherish,
Like ourselves must fade and perish.
Such is our rude mortal lot,
Love itself would, did they not.

[Shelley: *Death.*]

This Death, besides being a source of common loss, is a source of common fear. "The horror of the last" is not a thing peculiar to Johnson alone:

Darest thou die?
The sense of death is most in apprehension;
And the poor beetle that we tread upon,
In corporal sufferance, finds a pang as great
As when a giant dies.
* * * * *
Ay but to die, and go we know not where:
'tis too horrible!

[Shakespeare: *Measure for Measure.*]

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Yes, to the fear of death is added the fear of the mysterious unknown which is to follow it. And even if a man would die to effect an escape from the ills of this world, he has this dread :

Awful death,
I wish, yet fear to clasp thee !

[Shelley ; *Queen Mab.*]

In the economy of nature death also serves a useful purpose : it has made at least some men ask themselves :

Whence are we, and why are we ? Of what scene
The actors or spectators ?

[Shelley : *Adonais.*]

We own *Adonais* and *In Memoriam* to the intense grief of two great men who could clothe their thoughts in beautiful poetry. At the outset, each poet mourns that his friend is dead. As Shelley said,

It is a modest creed, and yet
Pleasant if one considers it,
To own that death itself must be,
Like all the rest, a mockery.

[Shelley : *The Sensitive Plant.*]

That Light whose smile kindles the Universe,
That Beauty in which all things work and move,
That Benediction which the eclipsing Curse
Of birth can quench not, that sustaining Love
Which through the web of being blindly wove
By man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst, now beams on me
Consuming the last clouds of cold mortality.

[Shelley : *Adonais.*]

In Memoriam, which Tennyson "used to regard as having said what he had to say on religion," almost begins with the expression of his faith in the immortality of the Soul.

Thou madest man, he knows not why ;
He thinks he was not made to die ;
And thou hast made him : Thou art just,
My own dim life should teach me this,
That life shall live for evermore.
Else is darkness at the core,
And dust and ashes all that is.

"I can hardly understand," said Tennyson, "how any great, imaginative man, who has deeply lived, suffered, thought, and wrought, can doubt of the soul's continuous progress in the after-life." And this idea marked his later poems also :

Gone for ever ! Ever ? no—for since our dying race began,
Ever, ever, and for ever was the leading light of man.
* * * * *
Truth for truth, and good for good ! The Good, the True, the Pure, the Just—
Take the charm 'For ever' from them, and they crumble into dust.

[*Locksley Hall, Sixty Years After.*]

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Having admitted the immortality, Tennyson further believed in transmigration. "The life after death, Lightfoot and I agreed, is the cardinal point of Christianity." But Tennyson's idea of that life is somewhat different from that of average Christians. Whether his belief may be taken as an extension of the theory of evolution or as an idea of Indian philosophy, Tennyson held that life is one of continuous progress. The budding mystic, that he was, had his glimpses of past lives and naturally argued that there must be future lives also :

Nor canst thou show the dead are dead,
The sap dries up : the plant declines.
A deeper tale my heart divines,
It may be that no life is found,
Which only to one engine bound,
Falls off, but cycles always round.
Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here ;
Of something done, I know nor where ;
Such as no language may declare.

[*The Two Voices.*]

The poets have elsewhere expressed their belief in transmigration :

* * * * 'twas a sight
O wonder to behold the body and the soul.
* * * * * *
One aspires to Heaven,
Pants for its sempiternal heritage,
And ever-changing, ever-rising still,
Wantons in endless being.

[Shelley : *Queen Mab.*]

A soul shall draw from out the vast
And strike his being into bounds,
And moved thro' life of lower phase,
Result in man, be born and think.
* * * * * *
That each, who seems a separate whole,
Should move his rounds.

[Tennyson : *I. M.*]

The slipping thro' from state to state.

[Tennyson : *The Two Voices.*]

Great and mean
Meet massed in death, who lends what life
must borrow.

[Shelley : *Adonais*]

If such live thus, have others other lives ?
Ay, many more that we may well divine.

[Shelley : *Prometheus Unbound.*]

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Sweet Hesper-Phospher, double name
For what is one, the first the last,
Thou, like my present and my past,
Thy place is changed : thou art the same.

* * * * * *

My paths are in the field I know.
And thine in undiscover'd lands,
To leap the grades of life and light.

[Tennyson : *In Memoriam.*]

Pierces the keen seraphic flame
From orb to orb, from veil to veil.

[T : *I. M.*]

Two children in one hamlet born and bred :
So runs the round of life from home to home.

[Tennyson : *Circumstance.*]

In concluding this subject, it would be well to state that in a fragment entitled "On a Future State," Shelley has expressed his disbelief in a future state or pre-existence. Mr. Forman states that both positions can be maintained with equal success by putting in evidence passages from the same series of his works. Considering the haste and immaturity which characterised Shelley's compositions, these variations are not surprising, and his statement in *Adonais* (1821),

That Light whose smile kindles the Universe

* * * * * *

now beams on me
Consuming the last clouds of cold immortality,

should be taken as his last word on the subject. As the Bhagavad Gita says: As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

THE BOOK OF THE MONTH. *

Hindu and Buddhist Myth.

By Mr. PERMESWAR LALL, M. A., BAR-AT-LAW.

No names inspire the Indian Nationalist more fervently than those of Sister Nivedita, and Dr. Ananda K. Coomaraswamy. Nivedita may be said to be the very embodiment of the new type of Indian Nationalism. She believed in all those reactionary institutions which the Social Reformer seeks to sweep away. She was an upholder of the *Purdah* and child marriage and perpetual widowhood as institutions essential to the preservation of the society she had learnt to admire ; and she had undoubted faith in the reserve power of the Indian people and her call to the younger generation was a ringing challenge to them to rise, not only to the height of the past but to the demand of the future. The influences that have gone to the shaping of the

* *Myths of Hindus and Buddhists.*—By (the late.) Sister Nivedita (Margaret E. Noble) and Dr. Coomaraswamy (George G. Harrap. & Co., London W. C.).

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New India are still obscure; but this may be said with complete assurance, that among them all there has been no single factor that has surpassed or equalled the character, life and words of Sister Nivedita. Those of us to whom she gave the ennobling gift of her friendship knew her as the most perfect of comrades, while we hold the memory of that gift as the world's highest possession.

Dr. Coomaraswamy and Mr. Havell have done for Indian Art what Nivedita did for Nationalism in the political sense. Indian Art which was despised and held as of no great artistic value by educated Indians themselves, is now looked upon in a very different light. The writings of Nivedita and Coomaraswamy are not merely the interpretors of India to Europe "but even more the inspiration of a new race of Indian students, no longer anxious to be anglicised but convinced that all real progress—as distinct from mere political controversy—must be based on national ideals, upon intentions already clearly expressed in religion and art."

A book by two such authors should be welcomed by all Indians as marking an event in literary history. The aim of the authors has been to relate in a manner, as close as possible to the original but in a much condensed form, such of the myths as are more or less familiar to every educated Hindu. These stories have the advantage of illustrations by artists of the school of Mr. Abanindra Nath Tagore, some of them being by Mr. Tagore himself. The new School of Art has many admirable points but at times it is so obscure that it may well bear comparison with the poetry of *Ghalib*.

The chronology adopted throughout this book is the accepted chronology of the Western Orientalists. This is somewhat strange for a thoroughgoing Hindu like the Sister Nivedita. But though these authors adopt the chronology imposed on Indian history from the West, the interpretation of Indian life they present, is not that of the Orientalist. The Jewish philosopher, Spinoza, is said to have been "drunk with God." Nivedita and Coomarswamy are drunk with India.

Greece and pre-eminently India, formed what may be called *culo-de-sac*. Here, as if up the long shores of some hidden creek, would be forced the tidal wave of one epoch after another, each leaving on the coast a tidal mark that perhaps none of its successors would be able entirely to cover. Hence in India we may hope to discover means of study, as nowhere else in the world, of the succession of epochs in culture.

For a single generation enamoured of foreign ways is almost enough in history to risk the whole continuity of civilization and learning. Ages of accumulation are entrusted to the frail bark of each passing epoch by the hand of the past, desiring to make over its treasures to the use of the future. It takes a certain stubbornness, a doggedness of loyalty, even a modicum of unreasonable conservatism may be, to lose nothing in the long march of ages; and even when confronted with great empires with a sudden extension of the idea of

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culture, or with the supreme temptation of a new religion, to hold fast what we have, adding to it only as much as we can healthfully and manfully carry. Yet this attitude is the criterion of a strong national genius and in India, since the beginning of her history, it has been steadily maintained. Never averse to a new idea, no matter what its origin, India has never failed to put each on its trial. Avid of new thought, but jealously reluctant to accept new custom or to essay new expression, she has been slowly constructive, unfalteringly synthetic from the earliest days to the present time. Hinduism is, in fact, an immense synthesis, driving its elements from a hundred different directions, and incorporating every conceivable motive of religion. Now and again in history a great systematizing impulse has striven to cast all or part of recognised belief into the form of an organic whole.

The Mahabharata is the result of the greatest of the efforts thus made to conserve in a collected form all the ancient beliefs and traditions of the race. The name Mahabharata itself shows that the movement which culminated in the compilation of this great work had behind it a vivid consciousness of the unity of the Bharata or Indian people. For this reason one finds in this work a complete embodiment of the ideals to be found in the social organism, religion, ancient history, mythology, and ethics of the Indian people. Hence if we want to follow Indian mythology from its dim beginnings to its perfect maturity through all its multiform intermediate phases, we cannot have a better guide than the Mahabharata. For in India mythology is not a mere subject of antiquarian research and disquisition ; here it still permeates the whole life of the people as a controlling influence.

I.

The story of the Ramayana is told in a condensed translation in which all the most essential matters are included; while no episode or figure of speech has been added for which the original does not afford authority. "Not the least significant feature of Valmiki's epic," says Dr. Coomaraswamy, "lies in its remarkable presentation of two ideal societies; and ideal good and ideal evil. He abstracts as it were from human life an almost pure morality and an almost pure immorality tempered only by so much of the opposite virtue as the plot necessitates. He thus throws into the strongest relief the contrast of good and evil—as these values presented themselves to the shapers of Hindu society. For it should be understood that not merely the lawgivers like Manu, but also the poets of ancient India, conceived of their own literary art not as an end in itself but entirely as a means to an end—and that end the nearest possible realization of an ideal society. The poets were practical sociologists using the great power of their art deliberately to mould the development of human institutions, and to lay down ideals for all classes of men. The poet is in fact a philosopher, in the *Nietzschean* sense, so to say, of one who stands behind and directs the evolution of a desired type. Results have proved the wisdom of the chosen means, for if Hindu society has ever as a whole approached the ideal or ideals that have been the guiding force in its development it is through hero-worship."

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The history of Hindu society might much rather be written in the terms of the degree of approach towards or divergence from the system of Utopists, Valmiki and Manu. How powerful their influence still is, compared even with the force of custom, appears in the fact that it is at the present day the aim of many reformers by no means to abolish the caste system but gradually to unite the subcastes until now but the four main colours remain as effective social divisions.

Speaking of Valmiki's ideal society, says Dr. Coomarswamy :— "From the first we are impressed with its complexity and with the high degree of differentiation of the interdependent parts of which it is constituted. It is founded on the conception of gradation of rank, but that rank is dependent, not upon wealth, but upon mental qualities only. The doctrine of re-incarnation is taken for granted, and the conception of Karma (that the fruit of actions bears inevitable fruit in another life) being combined with this, the theory naturally followed that rank must be determined solely by heredity. He, who deserved to be born as a Brahman was born as a Brahman, and he who deserved to be born as a Shudra was born as a Shudra. This is the theory which finds practical expression in the caste system or as it is known to Indians, the system of "colour" (Varna), in modern vernacular, "birth" (Jati). Fundamentally there are four colours : Brahmans, the priests and philosophers ; Kshatriyas, the ruling or knightly class; Vaishyas, traders and agriculturists ; and Shudras—servants of the other three who alone are "twice born", that is, receive priestly initiation in early manhood. Besides these, there are recognised a vast number of subdivisions of the four main classes arising theoretically by intermarriage and distinguishable in practice as occupation-castes.

For each colour Hindu theory recognises an appropriate duty and morality (dharma) ; to follow any but "the own dharma" of a man's caste constituted a most disastrous sin, meriting condign punishment. In this conception of *Own Dharma* there appears at once the profound distinction of Hindu from all absolute moralists, such as the Mosaic or Buddhist. To take one concrete example, the Mosaic decalogue lays down the commandment "Thou shalt not kill," and this commandment is nominally binding equally upon the philosopher, the soldier and the merchant—a somewhat illogical position. But Hinduism permeated though it be by the doctrine of Ahinsa, harmlessness, does not attempt to enforce it upon the Kshatriyas or Shudras ; it is the hermit and the philosopher above all who must not kill or hurt any living thing, while the knight who shrank in time of need from slaying men or animals would not be praiseworthy as a humanitarian but blameworthy as one who neglected to follow his own morality.

In an aristocratic society, such as Valmiki contemplates, the severity of social discipline increases towards the summit ; those who have the greatest power must practice the greatest self-restraint, partly because *noblesse oblige*, partly because such austere discipline is the necessary condition without

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which power would rapidly melt away. It is needful to remember this essential character of a true aristocratic society, if we are to understand some of the most significant, and, to the democrat and individualist, the most incomprehensible and indefensible episodes of the Ramayana.

The story though full of marvels has a profound significance. All the great powers possessed by the protagonist of one side or the other are represented as one by self restraint and mental concentration, not as the fruit of any talisman fortuitously acquired. Thus the conflict becomes in the last resort essentially a conflict of character with character. The case of magical weapons is characteristic. Hanuman is struck down and paralysed with one of these but no sooner are physical bonds added to the mental force than he is free—clearly in evidence of an apprehension of the principle that to fortify with violence the power of wisdom is inevitably an unsuccessful policy.

The concluding remark of Dr. Coomaraswamy on the Ramayana is characteristic of the man. Says he : "It is hardly possible to turn aside from this aspect of the myth of Rama and Sita without expressing profound regret that this great means of education should have been eliminated from the modern educational system of India—in the name of religious neutrality. For it would be scarcely going too far to say that no one unfamiliar with the story of Rama and Sita can be in any real sense a citizen of India, nor acquainted with morality as the greatest of Indian teachers conceived it. Perhaps one might go further and say that no one unfamiliar with the story of Ram and Sita can be a citizen of the world."

II.

The Indian national saga beyond all dispute is the Mahabharat. This is to the Indian village and the Indian home what the Illiad was to the Greek and to a certain extent also what the Scriptures and the Gospels are to modern Europe. It is the most popular of all the sacred books—it contains as an interlude the Bhagvad Gita, the Gospel of modern nationalism. Like other ancient literature, in the Mahabarata a thousand other tales are embedded in the great poem, but the main theme is the great drama of the two royal families. The story moves with swiftness and extraordinary richness of colour but perhaps most of us remembering that the work is ancient will be still more impressed by the subtlety and moderness of the social intercourse which it portrays. Here and there we may find an anomalous custom or a curious belief, but in delicacy of character-painting, in the play of personality, and in the reflection of all the light and shade of life and society, we find ourselves, in the Mahabharata, fully on a level with novels and dramas of modern Europe. The fortitude of Karna when his mother embraces him ; the low voice in which Yudhisthira says 'elephant' as a concession to his conscience; the laugh of Bhishma in battle contenting himself with a slightly emphasised "Shakhandni" ? ——these, amongst others, will occur to the reader as typical instances. The outstanding fact to be realised about the Epic, however, is that

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from end to end its main interest is held and centered on character. We are witnessing the law that, as the oyster makes its own shell, so the mind of man creates and necessitates his own life and fate. The whole philosophy of India is implicit in this romance, just as it is in the common household life. The Mahabharata constitutes, and is intended to constitute, a supreme appeal to the heart and conscience of every generation. Far more than the national tradition it embodies the national morality. In this fact lies the great difference between it and the Greek epics, in which the dominant passion is the quest of ideal beauty.

For Indian readers it would be waste of time for me to go into the stories of the Mahabharata as related in this book—but practically the whole of it is by Nivedita and well deserves our attention. It has all the literary faculty which she showed in the *Cradle Tales of Hinduism*, and some passages are so deeply impassioned that we may justly say that few English writers of the present day come up within measurable distance of her.

The next chapter deals with Sri Krishna. Like the Theosophists Dr. Coomaraswamy holds that the Krishna of the Mahabharata is different from the Krishna of the Bhagvad Purana. The one is essentially Dwarka Nath (the Lord of Dwarka) the friend and adviser of princes; he is identified with Vishnu in many passages, although in his human form he worships Mahadeva and Uma and receives gifts from them. But his youthful adventures are nowhere made mention of in the Mahabharata. Although the doctrine of *Bhakti*, loving devotion to him, is put forward in the Bhagvad Gita, the cult of the boy Krishna is developed in the later Purans. This chapter deals with stories of Krishna as contained in the Vishun Purana, the Bhagvad and the Premsagar. As in the Ramayana so in these Puranas, two ideal societies are put forward and contrasted. Mathura is in possession of the Rakshasa Kans. This is the evil society. In Gokula or Braj reside the good people wherein gods may become incarnate in heroic individuals, with the object of destroying the immoral society of Mathura. This story whatever its origin, has sunk deep in the heart and imagination of India. Its chief scripture is a doctrine of *Bhakti* (devotion) as a way of salvation. This is a way that all may tread, of whatever rank or humble state. The Gopis are the great type and symbol of those who find God by devotion (Bhakti) without learning (Juanam). It is for Krishna that they forsake the illusion of family and all that their world accounts as duty; they leave all and follow him. The call of his flute is the irresistable call of the Infinite; Krishna is God, and Radha, the human soul. It matters not that Jamuna and Brindaban are to be found on the map: to the Vaishnav lover, Brindaban is the heart of man where the eternal play of the love of God continues.

III.

The history of Buddha is not a myth. It is true that it is possible to disentangle from the Buddha legend, as from the Christ story, a nucleus of historical fact. Western scholars have been engaged in this task for the

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last half century—but the legends have a distinct literary and spiritual value of their own. It is necessary to realise that the Buddha, though a reformer and perhaps from priestly point of view a heretic, (if such a word can be used in connection with a system permitting absolute freedom of speculation) admittedly was brought up, and lived and died as a Hindu. Comparatively little of his system, whether of doctrine or ethics, was original or calculated to deprive him of the support and sympathy of the best among the Brahmans, many of whom became his disciples. The success of his system was due to various causes : the wonderful personality and sweet reasonableness of the man himself, and constant insistence upon a few fundamental principles, and to the way in which he made his teaching accessible to all without respect to aristocracy of birth or intellect.

The idea of impermanence, of the inevitable connection of sorrow with life, of life with desire, the doctrine of re-birth, of *Karma* (every man must reap what he himself sows) and a complex formal psychology—all these belong to the intellectual atmosphere of the Buddha's own time. Where he differed most profoundly from the Brahmans was his denial of soul, of any enduring entity in man apart from temporary association producing the illusion of a person, an *ego*. Yet this difference, says Dr. Coomaraswamy, is more apparent than real, and we find in later times that it becomes almost impossible to distinguish between the Buddhist "void" and the Brahman "self." Even the word "Nirvana" is common to Buddhism and Hinduism, and controversy turns upon whether "Nirvana" is or is not equivalent to extinction.

The heresy of individuality is the first great delusion which the one who would set out on the road to "Nirvana" must abandon. The idea of soul or self is illusory because there is in fact no being, only an everlasting becoming. Those free from these delusions could enter on the path which leads to peace of mind, to wisdom, to "Nirvana" (Release). Most briefly this path is summed up in the celebrated verse :

To cease from all sins,
To get virtue,
To cleanse one's own heart—
This is the religion of the *Buddhas*.

Round the personality of the Buddha the race imagination has woven the stories of the Jatakas. We have to begin with His resolve in a long previous life to become a Buddha and with his subsequent incarnations in many forms till at last he was born as the Sakhya Prince.

IV.

The legends of Shiva come in the next chapter. It happens, says Nivedita, constantly in the history of Indian literature that a new wave of theology becomes the occasion for a recapitulation of the older theory of the origin of the universe. This fact she regards a good fortune for students, for without it there would be no clue to the ancient conceptions. The story of Daksha is of this order. It was held by the promulgators of Aryan and

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Sanskritic views that Brahma had vaguely speaking been the creator of the worlds and amongst those who held this belief there grew up the philosophy of the inherent evil and duality of material existence. How to account for the evil in a world in which good brought forth evil and evil brought forth good ; and good without evil was mere contradiction in terms. How could the great God be made responsible for anything so disastrous ? Plainly He could not be. So the myth was elaborated that Brahma had at first created four beautiful youths to be the progenitors of mankind, and they had sat down to worship on the banks of lake Mansarowara. Suddenly there came to them Shiva in the form of a great swan—the prototype of the Paramahansa or supreme swan, the title of the emancipated soul—who swam hither and thither warning them that the world about them was an illusion and bondage, and that their one way of escape lay in refusing to become fathers. The young men heard and understood and plunging into meditation they remained on the shores of the divine lake, useless for any of the purposes of the world. Then Brahma created the eight lords of creation, the Prajapatis and they it was, who made up the muddle that is called this world. At this point in the history of Brahma where he creates Prajapatis, in a story whose evident object is to show the part played by Shiva in the process creation, it is obvious we are taking on board the whole of a more ancient cosmogony. The converse fact that the gods of that mythology are meeting for the first time with a new series of a more ethical and spiritual conception than have hitherto been familiar to them is equally indisputable. To an age before the birth of Buddhism, Shiva may have been familiar enough but the preaching of that faith throughout the length and breadth of India must by this time have educated the people to demanding moral and spiritual attributes in their deities instead of a mere congeries of cosmic powers, and so trained they come back, it would appear, to the ancient mythology as to something whose significance they have forgotten. Shiva has many forms, evil as well as good. This must be so if we are not to postulate a separate " devil."

V.

Towards the end of the book Dr. Coomaraswamy puts down briefly the fundamental conceptions of Indian theology and cosmology. The one Absolute Reality is Brahman (neuter) which by assumption of attributes becomes Ishwara, God or overlord. Ishwara has three aspects namely Brahman, Shiva, and Vishnu, with their Shaktis or energies, Saraswati, Devi and Lakshmi. Sectarian worshippers identify one of these with the highest Ishwara and regard the two other aspects as merely Devas. Hence there appears a certain confusion of status in the legends—according to the particular sectarian standpoint from which they are related. Almost all Indian worship is monotheistic ; there is not for the individual worshipper any confusion of God with gods. *Avotars* are special incarnations assumed by portions of the Supreme for helping on the process of evolution and release. " Wheresoever " says Sri Krishna, in the Bhagvad Gita, "the law fails and lawlessness uprises, O thou of Bharati race,

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then I do bring Myself to bodied birth. To guard the righteous, to destroy evildoers, to establish the Law, I come into birth age after age."

Distinct from Ishwara are the Devas such as Indra, Agnis, etc. These Devas dwell in Swarga, an Olympean Paradise. They bestow on their worshippers diverse boons—but they are never saviours of souls. Their moral status is like that of men, and Swarga is a place where wishes and desires are gratified and where also human beings obtain the reward of good deeds in the intervals between one birth and another. Human beings by *tapas* or ritual sacrifices, and generally by good deeds, may attain a place in Swarga and even the status of a Deva ; but this does not preclude the necessity of re-birth on earth ; nor is it to be regarded in any sense as salvation.

In speaking of Hindu cosmology it is chiefly our solar system that is to be understood ; but it will be clear that similar principles are applicable to any other system or to the whole universe composed of many systems. No original creation of the universe can be imagined—but there are alterations, partial and complete, of manifestation and withdrawal.

The prime cause of creation is inexplicable, for in a universe conditioned by causality, causes must precede causes backwards for ever. But the process of manifestation or creation is more properly regarded as outside Time, and equally past, present or future. No motive can be assigned for this Will—a fact which is mythically represented by calling the world process *Lila*, the Lord's amusement ; or again by saying that Being desires to behold the reflection of its own perfection mirrored in Non-Being.

Such in brief is the great book that is the joint production of Nivedita and Coomaraswamy. In modern India where even our Hindu boys and girls are growing up without a knowledge of the ancient mythology of their country, a book like the present one is indeed a boon. And now that we are not any more anxious to be anglicized and are becoming convinced that all national progress must be based on national ideals it would be well if we read such books over and over again.

VIEWS AND REVIEWS.

Two Great American Dictionaries. *

ABOUT twenty years ago, when the first edition of the *Standard Dictionary* appeared, two qualities of that work made an immediate appeal to those who have occasion to make daily use of dictionaries—its practicability

* *New Standard Dictionary of the English Language*, upon original plans, designed to give, in complete and accurate statement, in the light of the most recent advances in knowledge, in the readiest forms for popular use, the orthography, pronunciation, meaning, and etymology of all the words, and the meaning of idiomatic phrases, in the speech and literature of the English-speaking peoples, together with proper names of all kinds, the whole arranged in one alphabetical order. Prepared by more than 380 specialists and other scholars under the supervision of Issac K. Funk, D.D., LL.D., editor-in chief ; Colvin Thomas, LL.D., consulting editor ; Frank H. Vizetelly, Litt.D., LL.D., managing editor. Also *A Standard History of the World*, complete in one volume. Large quarto. Illustrated with many full-page plates in color and in black and white, and also textual figures. (Funk & Wagnalls Company. London.) 1914.

An American Glossary. By R. H. Thornton. 2 Vols. (Francis & Co., London.) 1912. Price 1-10s.

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and its comprehensivenes. None of the earlier dictionariess had so reduced definition to an exact science. Cutting out all extraneous matter, the *Standard* seemed to go at once to the heart of every subject, presenting the searcher with precisely those facts and only those that would be of direct service. The range of the dictionary also was commented upon as phenomenal. It embraced 300,000 terms. During the two decades since the publication of the *Standard*, it has commended itself to thousands of students and writers, fully realizing all that was claimed for it at the outset. At the end of twenty years, however, a revision was demanded, and this has been completed in a most satisfactory manner. A surprising increase of nearly 50 per cent. has been made in the number of terms defined, and in many ways the method of presentation has been greatly improved. The edition is printed from new plates and is wholly a distinct work. It is more than a dictionary, in the usual sense of the word, since it includes a vast amount of biographical, historical, and geographical information that is commonly presented in cyclopedias and gazetteers. The great advantage to the user of the dictionary lies in the fact that all this information is in a single alphabet. In looking up the name of an American village where a battle may have been fought, or where an educational institution, is located, one does not have to go to a separate cyclopedia of proper names, but finds the desired facts in the *Standard* under the same alphabetical arrangement in which he would look for any word in common use. The result is that in the new *Standard* one has perhaps the closest approach to an encyclopedia that has yet appeared. So far as the range of human knowledge can be compressed within a single book, it has been done in this case. That it is a book for the people, in this sense, is one of the first impressions one gains of the *Standard Dictionary*, and it will be regarded from that standpoint in the present review. To pass at once to a typical instance, we note the abandonment of the principle of historic sequence in the arrangement of the several meanings of a given word. The "common-present-day meaning" is given first and obsolete meanings left to the last. There are many of us who find in this innovation an affront to one of our scholastic prejudices. Yet, when we come to think of it, there is much to be said for the change. It is doubtless only a small minority of dictionary-users to whom the historic succession of meanings is of significance, and only a minority of this minority take account of that succession habitually in their daily use of such a volume. The arrangement here adopted probably represents some saving of time, enough saving to be worth while. Besides, a historical arrangement is liable to be very uncertain and at times misleading, especially after the first number of any given series; and so far as the etymology of the words is concerned, the present volume deals with the matter concisely and clearly, after the definitions instead of before them. So the general arrangement here is, after all, roughly historical, running backward from the present to the past, in place of the traditional sequence from the origins to the present usage.

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Another popular characteristic of this work is the employment of all manner of devices for conveying information vividly to all manner of readers. The formal definitions of individual words are, of course, fundamental. But these are supplemented, where possible, with an astonishing multiplicity of picture illustrations run into the text, clear, simple illustrations that illustrate. There are numerous full-page groups of illustrations, and these depart freely from traditional standards, in the endeavor to impart information for which there may be considerable demand. The pages devoted to systems and apparatus for fighting fire in cities offer a conspicuous example, as do those representing various phases of the modern police and postal services. Modern steel construction is illustrated by a striking view of the Woolworth Building, New York, alongside of a section of the Metropolitan Tower, together with numerous cuts representing details of such construction. Dr. George F. Kunz's unlimited fund of information regarding precious stones and jewels has been drawn on freely, the result being presented in a remarkable plate representing the most famous diamonds in the world, and in a colored plate of other representative gems. Altogether, there are more than fifty of these full-page plates and illustrations. Included in the number are those relating to aeronautics and aviation; types of cattle, horses, sheep, dogs, and fowl; motorvehicles, railroad equipment, passenger steamships and ships of war, telegraphs and telephones (both the wiry and the wireless variety), forms of bacteria, and types of mankind. There is no occasion to enumerate all of them. But why should not even the dispassionate reviewer indulge the sentimental reflection that, even in these days of pictures innumerable, there will be youthful enthusiasts for this branch or that of the world of nature and the arts, who will pore over these plates and the text which accompanies them, and will get from them some of the real stuff of their interest in life? There is certainly much of definite and useful information which the same plates and their accompaniments will furnish to more mature and experienced students.

Another device that is freely employed is that of concentrating in tabular form considerable masses of information regarding topics sufficiently unified to admit of such treatment. As examples, taken almost at random, may be mentioned the tables of national legislatures; of coins and moneys; of varieties of apples, plums, and cultivated fruits and vegetables; of varieties of explosives, grasses, soaps and wines. There are some four hundred, in all, of these comprehensive groups and they constitute a valuable feature of the work. Some of the most interesting and useful of the tables are joined with full-page illustrations, such as have been mentioned. As examples, may be named the ethnological plates and tables, supplemented by tables, in their appropriate places, of African and American-Indian tribes, as well as by text regarding philological and anthropological classifications; the elaborately analyzed chart of hand-made laces, with its page of dainty illustrations; the comprehensive color charts (under the word *spectrum*), supplemented by such

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extensive tables as those of the varieties of black, blue, brown, green, lake, orange, red, violet, white, yellow, and of the classes of dyes.

Some of these are instances in which the volume wanders freely afield from the narrower lines of word-study into whatever of related information may be sought by the users of a dictionary. There are other instances in which, quite apart from any pictorial illustration, there is tabular matter joined with historical and analytical notes which give, in extremely compact form, a really encyclopedic treatment of the subject in hand. As notable examples of such treatment, reference may be made to the presentation of physical measurements, under the entry *unit*, and, together with this, the comprehensive tables of *weights* and *measures*, under these respective word-entries; to the matter under *steam*, *steam-engine*, and *locomotive*; as also to the less systematic and imposing but very useful matter entered under the words *case*, *plow*, *degree*, *steel*.

But within the definite domain of words and the use of words there is presented a really remarkable development of such information as men and women in all walks of life have need of for every-day speech and reading and writing. Here we find set forth the prepositions which appropriately accompany different words in their different meanings. Here are not only extensive comparisons of synonyms, but numerous antonyms are also presented. Here are many lists of words connected with the name of some occupation or craft, or some form of construction or science. Interesting examples may be found under the words *architecture* and *building*, with all manner of supplements under such entries as *carpentry*, *moulding*, *screw*, *arch*, *bond*, *brick*, and *plumbing*. Other examples equally suggestive may be found under the words *wire*, *golf*, *blacksmith*, *automobile*, *chess*, *music*, *agriculture*, *mining*. Here is a proper economy of space in the listing of many words, a good part of them self-explanatory, and so requiring only such listing, under a common prefix, as *un-*, *semi-*, *arch-*, or *anti-*. Somewhat similarly, long lists of brief definitions are in some cases condensed under the entry of a common initial syllable which is not in the nature of an ordinary prefix; as we find, near together, the groups of the Greek derivatives in *chlor-*, *chloro-*, *chol-*, *chondr-*, *chromo-*, *chrono-*, and *chryso-*. In general also, there is a very convenient and satisfactory grouping, under the appropriate words of the related compounds and phrases. These various devices of presentation are not mentioned here as, all of them, new things under the sun. That goes without saying. But they are so extensively employed and organized in this work as to earn for it real distinction as a dictionary convenient in use and of very wide usefulness.

The discussions of the various uses of a word in its different meanings and relationships are in some instances particularly instructive. And this treatment is carried to the length of conveying warnings against common errors of speech, of giving rules for the formation of possessives and plurals, and presenting a variety of information regarding grammatical and rhetorical construction. If some of this should be thought unnecessary to readers of

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ordinary education, the objection is one that quickly melts away. This is information of a kind that is widely needed. And the supply of such information in a dictionary is not merely an immediately practical service. The relationships of a word are as important as its etymology and its definitions. What we have here set forth is a kind of ecology of language, a thing nearly if not quite as significant af the anatomy and physiology of language.

There are various other devices of arrangement which conduce to convenience, but need not be enumerated here. One, however, calls for special mention, and it appears to be a new thing in works of this kind, namely, the entering of all word-lists under a single alphabet. In this case the fact that a proper noun is proper does not exclude it from the body of the work; and real personages, or even mere persons, living or dead, if they be named at all, are no longer consigned to a side-show, but are admitted to the main tent along with all the gods of all the mythologies. There are *pros* and *cons* regarding this innovation, but, personally, we find that we like it. There are doubtless good logical reasons for still putting off the glossary of foreign words in a place by itself, but so far as mere convenience of reference is concerned there would seem to be no reason why these immigrants into the English language might not be domiciled among the citizen-words.

We have been considering thus far a kind of democratic character in the work as regards devices of arrangement and varieties of information imparted. The ultimate test of any work of reference, however, as has been noted above, must be the accuracy of the information it conveys. One hundred per cent. of accuracy cannot be demanded, for it is never attained and probably never can be attained in a work of such dimension. But a very high percentage is demanded, and justly so; a proportion so high that the lapses shall be inconspicuous, if not practically negligible.

The best assurance of the prevalent accuracy of the *New Standard* is the high character of the scholarship employed upon the work in its several fields of information. Even a cursory examination of the composition of the editorial board, including some four hundred members, reveals the great care which has been exercised in the organization of this undertaking. Names long familiar in the world of science and letters start out at one from every column, and other names, known to but comparatively few beyond the circle of their respective specialities, are equally an assurance of thorough workmanship. Taking account only of those engaged upon the present edition, one is arrested at first glance by most eminent names.

Possibly specialists in various fields could point to deficiencies from the point of view of their several subjects, as is the case with any extensive work of reference. But the conviction abides, after due allowance for all such adverse judgment has been made, that we have in the *New Standard Dictionary* a valuable apparatus of a public education, a work for the use of scholars in many fields, and notably a reference book for the widest popular use, which will be

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found surprizing and well-nigh inexhaustible in the wealth of information which it has to offer. It should find a place in every library.

II.

The author of *An American Glossary* is a member of the Philadelphia bar, and was for twenty years Professor of Law in the University of Oregon. He makes it clear that he has fixed definite limits to the material which he considers. For one thing, "over 80 per cent. of the illustrative quotations are half a century old. No attempt has been made to register the voluminous outpourings of modern slang."

One must recognize that any collection of modern slang approaching completeness would have swamped other material. It is to be regretted that accurate contemporary record is not kept of slang, because slang is language in the making, and an appreciable portion of it becomes for a shorter or longer period standard speech. Its origin and development, then, are of interest and importance; but any measure of certainty about them is attainable only when slang is captured, as it were, on the wing. Aside from that part of it which succeeds in making a place for itself as "good English," slang enters largely into current literature, especially fiction, and into the minor periodicals, as newspapers. It is worth while, therefore, to have a complete record of slang made while it is still current; then from this record can be culled in a future period that portion which is useful in interpreting the literature or the language-phenomena of its time.

Another element, bulking largely in the daily speech of any average community, especially in sections removed from educational and literary influences, is composed of provincialisms and vulgarisms. These terms are not mutually exclusive. By provincialism is meant a form or construction characteristic of a given region; the provincialism may or may not be a vulgarism. By vulgarism is meant a form or construction violating the grammar (or accepted principles) of the language—a kind of error that marks the speech of the illiterate; a vulgarism may or may not be provincial. The speech of the masses in any given region is always marked by provincialisms and vulgarisms; from the former, indeed, no speaker is wholly free.

But the collection of speech-peculiarities of any one important region and generation is work enough for one man. A comprehensive collection for a whole nation, through two centuries, must be the work of many acting in harmony. The result of their labors would be two collections: (1) The current slang, voluminous, much of it transitory, but all suggestive and illuminative. A good part of such a collection would have only temporary value. (2) That part of slang and of provincial speech which has found a place in the more or less temporary local literature of the region or time, and in the more or less permanent fiction which attempts to portray the region or the time. Such collections will be of value to future generations in the interpretation of the life of the people who produced the literature in question.

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The present work is of the latter class. Certain limitations mark the work which must mark any such work that is the product of one man's spare time. An adequate review of the field would require the whole of a long life, because the material must be gathered from so immense a mass. Mr. Thornton's "Index of Authorities," at the end of Volume II, contains the names of about eighty periodicals (for the most part newspapers), widely distributed in place and time, and the titles of about two hundred and thirty books. The books are chiefly novels and books of travel and description. These of course are excellent sources.

With reference to the work under discussion, it must be recognized that there is a great deal of valuable material in it. The periodicals and books from which it was gathered cover a wide range of territory and time. But along with that fact it must also be said that the sources used were by no means all-inclusive, and hence the material assembled is not a complete collection. Most of the periodicals from which citations are made cover each only a year or a few years. The materials gathered from novels could be augmented; that from journals of travel and description is reasonably complete.

Accepting the limitations that the author fixed, as stated in the opening paragraphs of his words "To the Reader," and recognizing the necessary limitations that the nature of the work and the character and extent of the sources imposed, we have no hesitation in saying that the task is well done. It was not an easy task; in some respects it was impossible. There are many so-called Americanisms which are equally Briticisms; but the identity is not discoverable because the person making the investigation cannot be equally in touch with the literatures (written and not written) of each country. Let English publications and English recorded speech equivalent in amount and character be compared with American; it may then appear that certain expressions thought to belong exclusively to one country belong to both. The *New English Dictionary*, capacious as it is, does not give a portrait or map of English speech parallel with that gathered from newspapers and current novels. That a word or a meaning or a construction is not noticed in the *New English Dictionary*, then, is not always evidence that it is not British. It would be unreasonable, however, to expect one man to harvest both fields in person, and the *New English Dictionary*, furnishes a complete enough vocabulary for significant comparison. Mr Thomton's *American Glossary* is fairly exhaustive, as it fills about 1,000 pages, and includes 4,000 vocabulary terms and "about 14,000 illustrative citations." It is the most representative collection that we have seen, and has both interest and value.

Reviews and Notices.

Recent Literature of Indian Economics.

Indian Currency and Finance: By J. M. Keynes (Macmillan & Co., London) 1914. Price 7*s* 6*d*.

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Advance India! By M. de P. Webb (P. S. King and Son, London) 1914. Price 5*s*.

Indian Finance and Currency: By M. de P. Webb, (P. S. King and Son; London) 1914. Price 3*s*.

Indian Currency and Finance: By Dr. Stanley Reed, LL. D.; Editor, *Times of India* (Bennett, Coleman & Co., the Times Press, Bombay) 1914. Price Rs. 3.

An Introduction to Economics for Indian Students: By W. H. Moreland, C. S. I., C. I. E. (Macmillan & Co., London) 1914. Price 6*s*.

Indian Economics: By Shridhar V. Ketkar, M. A., Ph. D.: (Thacker, Spink & Co., Calcutta) 1914. Price Rs. 1-8.

The History and Economics of Indian Famines: By A. Loveday B. A., (G. Bell and Sons, London) 1914. Price 2*s*. 6*d*.

The Indian Offer of Imperial Preference: By Sir Roper Lethbridge, M.A. (P. S. King and Son, London) 1914. Price 2*s* 6*d*.

Economics of British India: By Jadunath Sarkar, M. A.: (M. C. Sarkar and Sons, Calcutta) 1914. Price Rs. 3 (5*s*. net).

The Co-operative Credit Movement in India. By Panchanandas Mukhopadhyaya, M. A. (Rai Bahadur M. C. Sarkar and Sons, 75-11 Harrison Road, Calcutta) 1914. Price Re. 1.

MR. John Maynard Keynes, Fellow of King's College, Cambridge, had practically completed his work—*Indian Currency and Finance*—before his appointment as a member of the Royal Commission which investigated, some time back, the subject-matter of the book, under notice. It does not, therefore, contain any reference to the work of the Commission or deal with their recommendations. Whatever the value of Mr. Keyne's views on so controversial a subject as Indian currency and finance, there is no gainsaying the fact that in some 250 pages of clear exposition, he gives a comprehensive survey of the history of modern currency, the present position of the rupee and of gold, paper currency, council bills, reserves and cash balances, and Indian banking. The subject can never be made easy to the average reader, but not many writers of the present day have the faculty of writing so lucidly on the mysteries of the coinage as Mr. Keynes has, and his book will remain for yet a long time to come one of the most valuable treatises on the subject.

Mr. M. de P. Webb, C. I. E., is a well-known and vigorous controversialist on the subject of Indian currency and finance. In his *Advance India* he has brought together, carefully revised and systematised, his various recent contributions to Indian periodicals, including, of course, the *Hindustan Review*. Mr. Webb, rightly holds that to enable India to take her stand shoulder to shoulder with the other great divisions of the Empire amongst the leading producers of the good things of the earth, it is necessary that she should be equipped with the best monetary tools, the best currency system, and the best financial

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organisation. *Advance India!* explains past errors, and advocates up-to-date methods that, whilst adding to India's power, will give additional strength to the Empire as a whole. Amongst the publicists who have written on the subject-matter of the book, Mr. Webb. has established his right to be heard even by his opponents. For ourselves, we believe that he has, by the publication of his valuable treatise on an important branch of Indian economics, rendered one more signal service to this country by urging India's cause with considerable ability and courage.

In his *Indian Finance and Currency*, Mr. Webb has explained in plain and simple language, "stripped of all unnecessary verbiage, qualifications and reservations," the substance of the actual findings and recommendations of the Royal Commission on the subject. He has provided the busy politician and publicist with an excellent "short cut" to the report of the Commission, as Mr. Webb's clear and lucid exposition will enable the reader to at once grasp the points under consideration and to come to a definite decision on them. Mr. Webb who is an enthusiast about a State Bank adds a note upon it in an appendix to his very useful work.

The annonymous publication called *Indian Currency and Finance* is known to be the work of Dr. Stanley Reed, the very talented editor of the *Times of India* of Bombay. It comprises a reprint of a series of articles dealing with the various phases of Indian currency and financial questions which appeared in the Bombay daily between March 1910 and April 1913. Not being grouped under heads but simply printed in their chronological order, the work cannot claim to be a systematic exposition of the subject. The "articles dealt with the particular phases of the question illustrated by the news of the day" and it was therefore "impractible to group them." This is a disadvantage from the reader's standpoint but making allowance for it, the articles were well worth reprinting. Dr. Reed is one of the most competent authorities on the subject-matter of his book—*pace* the Bombay correspondent of *Capital* to whom he is *bete noir*—and his exposition of the various phases of Indian finance is instructive and deserves careful attention. The book has a permanent value and its merits are not affected by the original appearance of the articles, included in it, in a newspaper.

An Introduction to Economics for Indian Students, by Mr. W. H. Moreland, late of the Indian Civil Service, is intended to provide a statement of the leading ideas of the modern Science of Economics, in terms that will be easily understood by Indian students. The author hopes that the study of the science, which is of such vital importance to the future of India, will be facilitated if its leading ideas can be apprehended in the first place in terms of the Indian field and market place. The book is not thus, an exposition of "Indian Economics," but that of the science of economics, in terms of conditions of Indian economic life. It, therefore, differs materially from such well-known treatises by Indian writers on economics as Professor Jadu Nath

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Sarkar's *Economics of British India* or Professor Pramathanath Bannerjee's *Study of Indian Economics*. In fact, a text-book of Economics, including the most recent developments of the subject in Europe and America, but concerned and written on lines comprehensible to Indian students has been long a desideratum and Mr. Moreland has rendered a signal service to the cause of the study of Economics in India by producing an almost ideal manual in which is combined an accurate and scientific exposition of Economics in terms of Indian life and experience. We commend Mr. Moreland's excellent work to all persons in India who may be interested in the study of Economics.

Dr. Shridhar V. Ketkar is well-known to the reading public in this country as a thoughtful expounder of some phases of Indian sociology, as evidenced by his *History of aste in India* and *Principles of Historical Study of Hindu Law*. In his *Essay on Indian Economics* the learned author has widened the horizon of his sociological survey. The book is not an ordinary text-book of the subject but rather an attempt to determine the relation of Indian economics to "social, psychic, political and linguistic conditions in India" and to discuss "the laws of economic, evolution and the acceptability of socialistic measures and the future outlook." Truly a formidable task, which one may naturally expect would require a series of volumes in place of a booklet of some 125 pages, such as the work under notice. But Dr. Ketkar has successfully managed to compress a vast amount of useful and suggestive matter within the covers of his little treatise and his book is one of the most thought-provoking we have read on the subject. It deserves careful study and consideration, as the work of a competent scholar and a vigorous and independent thinker.

The History and Economics of Indian Famines, by Mr. A. Loveday, is an essay (now somewhat enlarged) which gained the Le Bas prize awarded at Cambridge (to graduates of not more than three years standing from their first degree) for an essay on some subject of general literature, occasionally chosen with reference to the Indian Empire. Mr. Loveday, at the end, gives notes to his chapters, a tabular descriptive list of famines from the earliest times, which is useful for reference, and a bibliography which is a valuable feature of the book. The work is avowedly a compilation but its putting together must have entailed considerable labour. The result is an interesting historical sketch of one of the most crucial phenomena of Indian life, and the book will be found a highly useful, short study of a great subject, both for purposes of reference and study. Though the author does not break new ground, he covers a large one and his treatise is perhaps the only historical sketch, available in English, of Indian famines from the earliest times to the present day and is, therefore, a valuable addition to the literature of Indian Economics. It is the most succinct and clearest, scientific exposition of a complicated subject.

Sir Roper Lethbridge is untiring in his efforts to popularize what he conceives to be the Indian view in the matter of fiscal autonomy for this country. His latest exposition of the subject is presented in the *Indian Offer of*

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Imperial Preference, in which he sums up his views on the subject in a forcible manner. Mr. Austen Chamberlain, M. P., writes a lengthy preface to it, in the course of which he has some very pertinent observations to make on the present inequitable position. "No candid free trader," he says, "will pretend that in the system which we have established and maintain, with its odious excise on cotton goods manufactured in India, we are acting in accordance with Indian opinion, or even that we are actuated *solely* by regard to Indian interests, and few will be found to believe, in face of the growing Indian opposition and the new facilities for its expression which are accorded by the recent development of representative institutions, that this system can be indefinitely maintained." Sir Roper's book suggests some ways and means by which a suitable scheme of giving India some semblance of fiscal independence can be carried out. These are matters of detail on which opinions may well differ but not so—at any rate amongst thoughtful Indians—on the main principle, for emphasing which Sir Roper is entitled to our gratitude, as his book is the best exposition of the question of preference for India from the Indian standpoint.

Professor Jadu Nath Sarkar's *Economics of British India* has now reached its third edition and does not, therefore, obviously stand any longer in need of the reviewer's commendation. The two previous editions were noticed by us in terms of deservedly high appreciation and the usefulness of the work is enhanced in the present edition by its having been carefully overhauled and thoroughly revised. It is meant to be used as a text-book by our students and it is largely used as such. Its popularity amongst the class it was intended for, is perhaps the best proof of its striking merits. The book is a comprehensive collection of the data of economic phenomena in India and a systematic and lucid exposition of the subject.

We accord a warm welcome to Mr. Panchanandas Mukhopadhyaya's "Indian Citizen" series, of which the first volume has been written by the editor of the series himself. Its title—*The Co-operative Movement in India*—is explanatory of the contents. The co-operative movement represents one of the most beneficent economic developments of the last decade and to educate public opinion about its organization and activities is to render a distinct service to the country. Though the literature of the subject is fairly extensive, a popular sketch, such as is now made available, was a desideratum and the author deserves well of the public for his eminently readable and instructive exposition. It is the most compact compendium of the Co-operative Credit Societies movement, both for purposes of study and reference and comprises the full text of the important resolution of the Government of India, issued in June last, on the growth of co-operation in this country. Altogether a very useful short study of a great subject.

Recent Legal Literature.

The Code of Criminal Procedure. By G. P. Boys, Bar-at-Law. Two vols. (Butterworth & Co., India, Ltd., Hastings Street, Calcutta) 1914. Price Rs. 16.

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Codification in British India. (Tagore Law Lectures, 1912) By Bijay Kisor Acharyya, B.A., LL.B., (Edin), Barrister-at-Law, Professor of University Law College, Calcutta. (Messrs. S. K. Banerji and Sons, Harrison Road, Calcutta) 1914. Price Rs. 10.

The Law of Crimes.—By Ratanlal Ranchhoddas and Dhirajlal Keshavalal Thakore. (The Bombay Law Reporter, Office 74, Charin Road, Bombay) 1914. Price Rs. 10.

The Indian Law of Crimes.—By Tarapada Banerji and S. C. Mukerji (Messrs. R. Cambray & Co., Calcutta) 1914. Price Rs. 12.

Underhill's Law of Torts. (Indian Edition) By Dr. M. Krishnamachariar, M. A., M. L., Ph. D. (Messrs. Butterworth & Co. India, Ltd. Calcutta) 1914. Price Rs. 7.

The Law of Consideration and Compromise in British India.—By Jnanedra Nath Chaudhuri, B.L. (Rai Bahadur M. C. Sarkar & Sons, 75-1-1 Harrison Road, Calcutta) 1914. Price Rs. 4.

The Law Relating to Burden of Proof.—By T. Narasimpachari, B.L. (Srinivasa Varaduchari & Co. Mount Road, Madras) 1914. Price Rs. 5.

The Law and Practice of Registration in India.—By the H. Holmwood, I. C. S., Judge, High Court, Calcutta. (Messrs. Rai M. C. Sarkar Bahadur and Sons, Calcutta) 1914. Price Rs. 7-8.

Indian Case-Law on Ejectment.—By Lalmohan Mukhopadhyaya, B. L. Second Edition Vol. I. (The Weekly Notes Office, R. Cambray & Co. and M. C. Sacar and Sons, Calcutta) 1914. Price Rs. 6.

Practice and Procedure in Civil Cases and Examination of Witnesses. By Rai Mahim Chandra Sarkar Bahadur. Second edition. (Rai M. C. Sarkar Bahadur and Sons, 75-1-1 Harrison Road, Calcutta) 1915. Price Rs. 4.

The Provincial Insolvency Act.—By Mahim Chandra Sarkar. (Rai M. C. Sarkar Bahadur and Sons, Calcutta) 1914. Price Rs. 3.

An Analytical Abstract of Holland's Jurisprudence.—By Babunandan Jee. (Art Printing works, Benares City) 1914. Price Re. 1.

MR. G. P. Boys—a well-known member of the local English Bar—has at last removed the stigma of intellectual barrenness from the practitioners in the "High Court of Judicature for the North Western Provinces," located at Allahabad, the capital of the Province of Agra and (?) Oudh (?)! Compared with the judges and practitioners of the Calcutta, Bombay and Madras High Courts—some of whom have produced standard works on Anglo-Indian law—the local High Court had nothing to point to so far, except the two treatises of systematic exposition of the law of specific relief and arbitration by Dr. Satish Chandra Banerji and Mr. Durga Charan Banerji respectively, and the very useful series of compilations associated with the name of Mr. Manmohan Lal Agarwala. Our lawyers—barristers, advocates and vakils—have all been too busy bringing grist to their mills to think of emulating the example of Rash Behary Ghose or Mayne or even of Prinsep, O'Kinealy, Henderson, Collet, Swaminadhan, Sohoni, Ratanlal

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Ranchhodas and Thakore—to mention but a few names at random of the authors of well-known commentaries on different branches of Anglo-Indian law. The result, however, of Mr. Boys' strenuous diligence, as embodied in his *Code of Criminal Procedure*, justifies the hope that in due course the Allahabad Bar also may be able to place to its credit some standard legal work of which it may well be proud. For one thing, the existence of our codes largely stands in the way of attempts at systematic exposition, the commentator being anxious to supply the bench and bar with what the judges and lawyers require—namely digests of case-law under particular sections. We trust that Mr. Boys will, in his next edition, rise above the trammels of sections and present us with a systematic and well-arranged exposition of the law of prevention, detection and punishment of offences in British India, as embodied in the code and the case-law. In the meantime, we welcome this almost ideal edition of the Code of Criminal Procedure, which in its notes and commentaries is suggestive and thought-provoking to a degree and is perhaps the most stimulating work on law published in recent years in this country. The treatment is modelled on Mayne's *Criminal Law* the first volume giving the text of the Code with references appended to the sections to the paragraphs in the second volume, where the exposition is to be found. In digesting the case-law, Mr. Boys has brought to bear on the work of condensation and compression a critical acumen of high order. The chief merit of the work, which distinguishes it from its many competitors, is not its presenting exhaustive reportory of case-law as that of offering a chronological sketch of cases which embody principles of general application. Now that the enactment of a new Code has been shelved for, it may be, some years. Mr. Boy's very instructive and valuable work ought to command that large circulation which it so richly deserves. The get-up is excellent.

In his Tagore Law Lectures for 1912, called *Codification in British India*, Mr. Bijay Kisor Acharyya has decidely broken new ground and presented us with a work which is not only interesting but instructive. The author deals "to a certein extent with the legal and constitutional history of India" but confines, in the main, to a discussion of the questions germane to the subject of codification. The treatment is exhaustive and the book would be valuable not only to judges and lawyers but also to politicians, publicists and administrators, as a reportory of all important references to the difficulty and rather abstruse subject it deals with; at the same time the exposition is so lucid and refreshing that it may as well appeal to laymen interested in the study of the problem of Indian codification. Altogether very valuable work both for reference and study.

We welcome the seventh, revised and enlarged, edition of the *Law of Crimes* by Messrs. Ratanlal Ranchhoddas and Dhirajlal Keshavlal Thakore. It has been repeatedly noticed in the *Hindustan Review* in terms of the highest commendation and it may now be said to have attained the dignity of a classic. It is unnecessary, therefore, at this late hour in the day—with the

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seventh edition lying before us—to dilate upon its merits or to analyse its special excellences. All this we have done before in our notices of the previous editions. Suffice it to say that it is the most accurate and systematic digest of the substantive criminal law of British India and its commentaries and expositions leave nothing to be desired, It is, perhaps, the cheapest and about the best treatise on the subject, which no judge, magistrate, lawyer or police officer can do without.

Though professedly but a new edition of the late Mr. T. Bannerjee's book, the *Indian Law of Crimes* now edited by Mr. S. C. Mukerjee, is practically a new work, the object of which is to provide the criminal court practitioner with all that he may require in the way of a most complete, annotated compendium of the substantive law of the country. The first volume, now issued, contains the Penal Code and the second and concluding one, soon to follow, the minor Acts. We have examined the notes carefully and have found them not only accurate but lucid, and well-arranged. The references to the case—law are exhaustive and systematised, with the result that busy practitioners will find the book exceedingly useful for purposes of ready reference. At the same time, though primarily intended for practical purposes, the exposition—in which there are constant references to English law—is so sound and complete as to raise this book far above the average annotated edition and place it on a much higher level. The enterprising publishers have done their part befitting the high reputation of their firm and the get-up and mechanical execution of the work reflect great credit on them.

Messrs. Butterworth & Co., (India) Ltd., of Calcutta—a branch of the famous and old-established law-publishing firm of that name in London—are doing much, which deserves appreciation, to introduce standard English legal treatises to the lawyers in this country, in a form which is bound to appeal to the latter. They have recently brought out an "Indian edition" of *Underhill's Law of Torts*, edited by Dr. M. Krishnamachariar of Madras and have in preparation a similar edition of *Ashburner's Mortgages, Pledges and Liens*, edited by the Right Hon'ble Mr. Amir Ali. The plan of the work is that each chapter of the English edition is followed by notes dealing with the matter from an Indian point of view—giving Indian decisions and illustrating the anologies of, as well as the divergences from, the English and Indian law. There being no code of the law of torts in this country, Indian cases are naturally governed by the principles of English law and the edition, under notice, will therefore be found particularly useful by the profession, combining as it does in one volume the advantages of the text-books of both the English and the Indian laws. The Indian editor has done his work well and enriched the book with a very useful Introduction, which has enhanced its value. The get-up of the book is excellent.

Indian legal literature was wanting in systematic expositions of the subjects of consideration and compromise and though—the subjects not being allied to each other—we would have preferred adequate, separate treatment of each,

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we welcome Mr. J. N. Chaudheri's *Law of Consideration and Compromise in British India*, which, within the covers of a small volume, offers a remarkably lucid sketch of both these by no means easy branches of Anglo-Indian law. The Hon'ble Mr. B. Chakravarti, in a short Introduction, commends the work to the bench and the bar and we agree with him that in his self-imposed task of expounding these two intricate branches of the law, the author has displayed a legal and critical acumen of no mean order. The result is a treatise which is not only clear and compact, but presents a systematic and analytical discussion of the rules governing consideration and compromise, in the light of English authorities on the subject. Altogether a very useful work.

In his *Law Relating to Burden of Proof*, Mr. T. Narasimhachari has successfully broken new ground. The subject is one of considerable importance and the meagre statutory provisions relating to it, are inadequate for the purposes of the judge or the legal practitioner, who requires a systematic exposition of the principles of the subject as deducible from the case—law, both Indian and English. The author has, therefore, done well in presenting a discussion of the principles of burden of proof. His treatment of the subject is commendable, being concise and well-arranged. The principles have been collected with diligence and the authorities bearing on each of them are grouped together comprehensively in foot-notes. The subject being one on which digests of case-law are of little use, the book will be highly useful both to judges and lawyers, and should command a large circulation, owing to its being practical, exhaustive and instructive.

Ever since its first appearance in 1895, Mr. (Justice) Holmwood's *Law and Practice of Registration in India* has been deservedly recognized as the standard work on the subject. Though that edition was primarily intended for officers of the Registration Department and did not contain a full digest of case-law, nevertheless its arrangement and elucidation of knotty points made it at once popular with the profession. In the present edition, the scope of work has not only been extended so as to include the rules and practice in all the provinces but an exhaustive digest of case-law has been incorporated in the notes to each section. In its present form Mr. Holmwood's book is the most comprehensive treatise on the subject of registration in India and is bound to hold its own against all competitors. The publishers have bestowed upon the get-up and mechanical execution of the book all the care and attention which we have learnt to associate with the publications bearing the imprint of Rai M. C. Sarkar Bahadur and Sons.

The first edition of Mr. Lalitmohan Mukhopadyaya's *Indian Case-Law on Ejectment* was welcomed by the bench and the bar as an excellent treatise on the subject. In the present edition the author has so much enlarged and recast the work as to have practically written a new treatise on the subject. The scope and the bulk of the book have both been extended, with the result that the original one volume has now expanded into two, the first volume

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before us being twice as bulky as the previous treatise, containing as it does some 1100 pages against the 525 of the first edition. We shall await the publication of the second volume before attempting any detailed notice of the work. But it is sufficient to state that even a cursory glance at its pages has satisfied us that the work is the product of considerable labour and research. The result is a treatise on which we sincerely felicitate the author. He has presented to the profession the most exhaustive, systematised digest of decisions on the subject of ejectment, and his work is, therefore, the most comprehensive on the subject. It will for a long time to come hold its own as the standard work on Law of ejectment in India.

We welcome the second, revised and enlarged, edition of Rai Bahadur M. C. Sarkar's *Practice and Procedure in Civil Cases and Examination of Witnesses*, the first edition of which we noticed in terms of appreciation. The author had a long judicial experience and he is thoroughly familier with the subjects he deals with, in the book under notice. His experience and knowledge have stood him in good stead in the work before us, which is the only treatise on the practice and procedure of our Civil Courts and is withal accurate and comprehensive. To enhence its usefulness, Mr. Sarkar has enriched the present edition with a large collection of carefully prepared specimen drafts of pleadings, applications, deeds and other legal documents, while the other sections of the book have been thoroughly recast and brought up-to-date. The book is thus undoubtedly the best of its kind on its subject and will be found invaluable by all Civil Court practitioners—specially the Junior members, for whose behoof the author has brought to bear upon his treatment a rich and rare legal experience and intimate familiarity with the intricacies of the subject. We strongly commend it both to Civil Court officers and practitioners.

Rai Bhadur Mahim Chandra Sarkar—a retired Subordinate Judge—is not only the proprietor of the well-known publishing firm which bears his name, but an indefatigable annotator of some of the chief Indian Codes and Acts. His commentories on the Code of Civil Procedure and the Evidence Act are highly valued by the profession. His latest compilation is an excellent edition of the *Provincial Insolvency Act* (III of 1907) to which he has prefixed an instructive Introduction. Mr. Sarkar's is about the best edition of the Insolvency Act.

Professor Holland's *Jurisprudence* is one of the best-known text-books on the subject of Science of Law and is a favourite with our students. It is so simple and concise that we did not think any student would require to have it still further summarised. But Mr. Babunandan Jee's *Analytical Abstract* makes us doubt the absolute correctness of our conviction. The compiler has evidently taken his task seriously and brought to bear upon it not only labour but a mind attuned to appreciate the difficulties of the average Indian student and the result is an excellent compendium which we safely commend to those for whom it is intended.

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Our Library Table: Miscellaneous Literature.

THE *Art of August Rodin* by Paul Gselle (Hienemann, London) is the result of many conversations that its talented author had with Rodin on Art and it describes in a very clear way the latter's views on sculpture and painting. Monsieur Rodin is the greatest sculptor of the day and as such he dominates the entire world of art of our time. He is a man of genius and his work gives pleasure not only to the eye, but also to the intellect. His marbles, and especially his imaginative works, inspire and move one in a way such as no modern artist has yet done. When the time comes to write the history of the art of the twentieth century the author will describe our period as the Age of Rodin. There is a wonderful chapter in the book on "The Usefulness of the Artist" which should be read very carefully by all, and specially by us in India. Monsieur Rodin tells us, in his own forcible way, that the work assigned to every real artist is that of the guiding of the intellectual forces of his day. He goes on to tell us that it is due to this very fact that if we study the work of any of the great masters of the past, we find there mirrored that which was to became the ideal of the next generation. In a word, he tells us that the real artist foreshadows in his works the trend of the intellectual movement of the near future. To be able to have a wonderful conversation about art with the greatest artist of the day is a very great privilege. The tendency to love money and the production of cheap articles have not succeeded in crushing Art, and we are lucky in having amongst us a man like Rodin whose whole life is devoted to the search of the beautiful and whose works are ever ready to guard our soul from the jaws of the all-devouring monster, monetary gain. Rodin himself tells us that the two masters who are his guides are Phidias and Michel Angelo, that his one great aim has ever been to show us nature in all its glory, that he detests all that is apt to bring in rigidity in Art, for Nature can never be rigid. The very lifelike nature of his work is explained to us by the fact that Rodin never lets his models pose for him—that is to say he never makes them sit or stand in any particular attitude, but he lets them move about. This wonderful book conjures up in an amazing and vivid manner the powerful personality of Rodin. To read the chapter on the pictures and the sculptures in the Louvre is almost as good as hearing Rodin himself. He takes us from one masterpiece to another, all the while describing to us and making us realise the real beauty of the object he is dealing with, which our lay eyes had missed in our previous visits to that

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most wonderful of museums. Monsieur Gsell, the brilliant author of the book, asks Rodin to explain to him all those doubts which would have arisen in the mind of the reader. Indeed the book is one of the most perfect collections of lectures on art by a great artist and as such must find a place in the library of all lovers of art.

We offer a cordial welcome to the second annual edition of the *Indian Year Book*, edited by Dr. Stanley Reed, the very talented editor of the *Times of India* and brought out for the year 1915, by the "Times Press," Bombay. The first edition of the *Indian Year Book*, published last year, was an attempt to provide a complete and up-to-date epitome of India, her history, her Government, her trade and industry, people and religions, together with a conspectus of all modern movements—administrative, religious, economic and social. The need for such a volume, to record the fast-changing conditions of India, had long been felt and was evidenced by the immediate success of the first issue. A large edition was exhausted within three months of publication, and a chorus of praise from all sources welcomed the attempt to provide an Indian *Whitaker*. In his preface to the first edition, the editor had asked the public to edit the *Indian Year Book*. This appeal brought forth many fruitful suggestions, which have been embodied in the second issue. One such suggestion was to record the work of the Legislative Councils, as the *Annual Register* records the work of Parliament; another to discuss more fully the social reform movements in India and the growth of local Government. Whilst these and many other proposals have been acted upon, the general contents of the *Indian Year Book* for 1915 rightly follow the broad lines laid down in the first issue. It embodies all the more important statistical material relating to the Indian Empire, revised and brought up-to-date, and at the same time records the wonderful, social and economic forces which are shaking this age-worn land to its foundations. The nature of the *Indian Year Book* thus renders it a necessary adjunct to every Government and Mercantile office in India, to clubs, libraries, institutes, to business men generally, and to everyone who takes an interest in Indian affairs, both in India and abroad. It has now established itself as the one ideal and indispensable book of reference for all matters pertaining to the Indian Empire, and no one therefore, who is at all concerned with India, can afford to do without it. The get-up of the book is excellent and it is by no means dear for Rs. 5.

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De Quincey's *Literary Criticism*, edited by Mr. H. Darbishire (Oxford University Press Warehouse, Amen Corner, E.C. London) is a handy, well-got-up volume of selections from that distinguished critic's works The editor says truly in his excellent introduction that De Quincy "lives for the world as the English Opium-Eater, for the student as a writer of a rare kind of imaginative prose" but his critical work in the editor's opinion "gives a fuller revelation of his many-sided genius than his more purely imaginative writings and it has a high intrinsic value in its sincerity, its subtlety and..... its power." Hence the present selection which contains De Quincy's three complete essays on "Rhetoric" "Alexander Pope" and "On the knocking at the Gate in Macbeth" and a number of selected passages dealing with the "Theory of Literature," "Style and Language," Milton, Wordsworth and few other poets. We hope that this bright, little volume will meet with that welcome which it deserves from all lovers of De Quincey. It should be particularly useful to Indian students of English literature, for here they will find in a small compass almost all that is valuable in the writings of De Quincy, bearing upon the theory of poetics and the ideals of imaginative prose The book is thus a very welcome addition to the library of the student.

The object of the *Historical Record of the Imperial Visit to India* in 1911-12, compiled from official sources under the orders of the Government of India, with photogravure plates, coloured and other illustrations (John Murray, London) is to place within reach of the general public a detailed account, compiled from authoritative sources, of the visit of their Imperial Majesties the King-Emperor and Queen-Empress to India in 1911-12, an event unique in the history of the Empire and far-reaching in its political significance. This work contains, besides a detailed account of the various events, all addresses presented and Their Majesties' replies. It is also profusely illustrated with coloured plates, portraits of their Imperial Majesties in their robes, of their Excellencies Lord and Lady Hardinge, the Imperial Staff, Darbar Committee, all senior Ruling Chiefs and persons of importance connected with the celebrations, in addition to numerous blocks depicting the events which took place during the visit. This book, therefore, not only furnishes those who were present with a worthy souvenir of the great Darbar of December 12th, 1911, but also affords every subject of His Majesty an opportunity of obtaining a complete record of the first visit to his Indian people of a ruler of the British Empire. It is cheaply priced at Rs. 7-8, but a strictly

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limited edition de luxe, printed on special paper and artistically bound, which, in addition to the illustrations mentioned above, contains coloured chapter headings and texts in Persian and Sanskrit illuminated by Indian artists, is issued at Rs. 250 per copy.

In connection with the above we may refer here in terms of appreciation to the first *Administration Report of the Province of Delhi*, compiled by Mr. W. M. Hailey, the Chief Commissioner. It is, for a Government report, an exceedingly interesting publication. The chapter on physical and political geography is clearly written, while the historical summary is a model of conciseness. The form of administration that has obtained since the Government of India took direct control of the Province on the 1st October, 1912 is briefly explained, and a business-like method has been followed in showing how work is being done. The Province is, of course, a very small one—only 528 square miles in area with a population of about 400,000, of whom more than a full half are within the boundaries of the Delhi Municipality. Much useful information about the new province—or rather the Imperial metropolis, for the two are practically synonymous—is also to be found in the first section (headed "Geography, Physical features, Climate and Population".) of Captain E. C. Hodgson's article on "Malaria in the New Province of Delhi," in the October issue (just issued) of the *Indian Journal of Medical Research*, published by Messrs. Thacker, Spink and Co. of Calcutta

At a time when a great deal is being written and read about the German Emperor, an anonymous publication narrating the life of his mother is certainly opportune. The title of the book is *The Empress Frederick: A Memoir* (Dodd, Mead and Co. New York, U. S. A.) Strangely enough, little is known, and almost nothing has been written, about the mother of Germany's Emperor, William II. While the present author prefers to remain anonymous, we are assured that he is thoroughly conversant with her life, and has written a "biography, intimate, discreet, authentic, and interesting." Unlike most royal persons, the eldest daughter of Queen Victoria and Prince Albert lived a very normal life, free from unnecessary exactions of royal etiquette. Her father instructed her in all healthy, out-of-door sports, and educated her along lines which included an understanding of statesmanship and political conditions. Her marriage with Prince Frederick William of Prussia was a love-match. There was never a cloud on their married life, except such as were caused by death and natural sorrow. Their esteem was mutual and their home life happy. The Princess Royal

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was full of personal enthusiasm, sympathetic toward suffering, active in philanthropic movements and yet in her fifty years of Berlin activity she was often misunderstood and misjudged. Bismarck worked against her, and yet frankly admired her intellect and ability. The author gives a very fair account of her mistakes, apparent and real, and pays a high tribute to her personality. "All through her life," we are told, "one of the Princess's mental peculiarities was that of thinking it impossible that any reasoning human being could object to anything that was obviously in itself a good and wise measure."

We regret that, owing to an oversight, we omitted to refer to the *Indian Emigrant*—a new monthly recently started at Madras—in the sketch of the press of that city, which appeared in the course of the article on Madras, in the last issue of the *Hindustan Review*. The *Indian Emigrant* is devoted to the status and doings of Indians in British Colonies and foreign countries and is an advocate of equal rights of British citizenship within the Empire. It is, thus, the chief and the only organ which aims at bringing about a closer and more intelligent acquaintance on the part of Indians at home with Indians abroad, by recording and reviewing all questions of the day relating to the educational, social, political, economic, commercial, industrial and agricultural problems pertaining to India and the Greater India consisting of the Indian Colonials. Its pages furnished most authentic intelligence on foreign subjects of interest to Indians at home and abroad. It further records the experiences of Indians travelling in foreign lands for study or for business. Judging from the numbers issued so far, the *Indian Emigrant*, which is well conducted and carefully edited, is an acquisition to the ranks of useful periodicals in this country. It is a venture which deserves success and we hope our new contemporary will have a long life of usefulness and fruitful activity. The annual subscription is Rs. 5 and the get-up is neat.

The latest set of five volumes of the "Home University Library" series (Williams and Norgate, London) comprises *Wars between England and America* by Mr. T. C. Smith, *History of Scotland* by Mr. R. S. Rait, *The Ancient East* by Mr. D.G. Hogarth, *Political Thought fr m Bacon to Halifax* by Mr. G. P. Gooch, and *Russian Literature* by the Hon. Maurice Baring. Each of these fully sustains the very high reputation of this excellent series, every book in which (now nearly numbering a hundred) is the work of an acknowledged master of a subject. In fact, there is no series in which specialism

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by experts has been brought into greater requisition, though at the same time the results of the latest researches in all branches of knowledge, have been presented for the benefit of the man in the street, in the most popular language and style, free—as much as possible—from the taint of technicality. The first of the three latest additions are most excellent historical compendiums, dealing with their respective subjects. The fourth is more than a mere compendium as it traverses ground not covered within the same limits by any other work on the subject. The last—which will be of special interest at present—is a most readable outline of the literary history of Russia. It passes in critical survey—which is eminently interesting—all the classics of Russian literature. The very useful feature of the books in the series, of appending select bibliographies of the subject dealt with, is, of course, retained in the volumes under notice.

There are several dictionaries of English idioms, compiled for Indians, but the one for which Mr. Babu Lal Sud, Bar.-at-Law, of Kapurthala, is responsible, differs from them all in its being—as the title indicates—*A Readable Dictionary of Phrases, Idioms and Colloquialisms*. And it is certainly not a mere dry-as-dust work of reference, but has been put together with so much diligence, coupled with vivacity, that even grown-up men may well dip into it with pleasure and profit. To Indian students, trying to grapple with the intricacies of English, it would be highly useful. But we would have preferred the seggregation of slang to a separate section. Though not so exhaustive as some other works of its class, it is fairly comprehensive and the examples, though few, are well chosen. Its order is alphabetical which is convenient for purposes of easy reference. Having been printed in England, the book is neatly got-up and is fairly cheap for Rs. 3-8-0. Altogether Mr. Sud has brought out an excellent work on the origin, source and usage of English idioms and phrases and we safely commend it to young Indians, for whom it is principally intended.

The leading English periodicals are replete, at present, with weighty contributions on various aspects of the great war, but few approach the *English Review* in the excellence of its articles, especially those dealing with the international struggle. Those written, month by month, by Mr. Austin Harrison himself—the editor—are perhaps the most noteworthy, which no student of the *origines* of the war can afford to neglect. Apart from these articles dealing with the war, the *English Review*—which for a shilling gives as much and as

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good reading matter as the half-a-crown monthlies—is by far and away the best literary monthly in England. The poems, essays, stories, dialogues and reviews which it publishes, are all marked by literary distinction and are the work of first-rate contributors, and it deserves to have a wide circulation in India, both by reason of the excellence of its contributions and the cheapness of its subscription.

The number of diaries catering for legal practitioners in India is legion, but we may (without disparagement to others) unhesitatingly state that the *Bench and Bar Diary* (orginally compiled by the late Mr. M. N. Banerjee of Darjeeling and now revised and edited by his sons, Messrs. S. N. Banerjee and B. Banerjee) and the *Lawyer's Companion Diary* (Law Printing House, Mount Road, Madras) are the neatest, handiest and most useful, and very cheaply priced at Rs. 1 each. They both teem with useful information such as is required by practitioners in their every-day business and give one page to each day in the year for noting up events and incidents. Their get-up, at the very low price, reflects great credit on the publishing firms responsible for them—that of Rai Bahadur M.C. Sarkar & Sons of Harrison Road, Calcutta, who are one of the leading law publishers in that city and Messrs. T. A. Venkaswamy Row and T. S. Krishnaswamy Row of Madras (proprietors of the Law Printing House) respectively—the latter who now deservedly occupy the position of the premier law publishers in India and whose legal publications are widely known and highly appreciated.

We welcome the fifteenth Annual Edition of that old favourite—*Cartoons from the Hindi Punch*—the merits of which as a perennial source of entertainment and instruction are by now too well known to the reading public in this country to require any further the *Hindustan* Reviewer's commendation. It should find a place on the book-shelf of all persons who desire to be *au courant* with current Indian affairs.

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Topics of the Day : The National Week.

By An "Indian Nationalist."

THE last week of December might truly be styled the National Week of India. There were assembled at the metropolis of the Southern Presidency the aristocracy of wealth and talent, the chosen representatives of the people, the flower of the educated Indian community. The multiform activities which characterised the last days of December served to satisfy the intellectual appetite of men of different aptitudes, tastes and predilictions and attracted large numbers from even the remote parts of the country. The Indian National Congress, the Social, Industrial, Temperance and Theistic Conferences, the Theosophical Convention and what not—the events of the week— were the manifestations of the national spirit of the people, in creating which all these bodies played no small part. Their labours for some years continuously now have all produced benefits of some kind or other, and by far the most important of them are what may be called the negative triumphs which are apt to be generally overlooked because of their non-appearance as concrete administrative reforms and which were manifested in the crowded week. There must surely have come to the minds of those present at Madras the following beautiful lines quoted by the late Allan Octavian Hume in connection with the Congress movement :—

For, while the tired waves vainly breaking,
Seemed here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in the main.

THE INDUSTRIAL CONFERENCE.

As if to demonstrate the prime necessity of industrial development for the regeneration of the country, the Industrial Conference opened the National Week. It is a matter of considerable gratification that the Governor of Madras stayed in the Conference as a distinguished visitor and that the Hon. Mr. Cardew, a member of His Excellency's Government, even joined the Reception Committee—a fact which was mentioned by Mr. Thyagaraya Chetty in his address. Turning to the speeches of Mr. Chetty and Mr. Manmohandas Ramji, we find both of them are good and interesting. The two gentlemen are prominent merchants and business men and are respected in their respective provinces where they are better known than elsewhere.

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The two speeches are marked by a wide and thorough knowledge of the financial and industrial problems of the country and an intelligent grasp of modern Indian conditions, needs and requirements. Mr. Chetty mainly dealt with the affairs of his own province, though his remarks apply, with more or less accuracy, to the other provinces as well; while Mr. Ramji dealt with the country as a whole, without confining himself to any one part. The present-day industrial problem presents to the President three aspects, the first of which is the Swadeshi movement, of course. It is many years since it made its appearance in Bombay without any ostentation or advertisement and without any blow of trumpets and much good, though unconcealed from and unknown to the wide public, resulted; and a few years ago it found its way into Bengal where it was embodied in boisterous and vociferous cries though little useful and practical work was done. In the latter province it was born in wild talk, was bred in wild talk and died in wild talk. Sentiment played a great part, feelings were roused to a high pitch and enthusiasm was at its zenith. Sentiment served for reason, dogmatism for argument and blind zeal for practical wisdom. Its superficial glamour obscured the real, fundamental principles of the movement. It is but natural that a movement propagated in such a manner should die out soon and this was the fate which overtook it. Contemporary controversy hinders a dispassionate consideration of the subject, but to-day, after the lapse of a fairly long period the country is in a position to give a just and an unprejudiced verdict, and that is in condemnation of the movement, as it was interpreted and advocated in the days of its agitation. No wonder that Mr. Ramji considers it has been a failure. Even he, we see, has been led away by a little unpractical sentiment, an idle platitude, when he says that "even if there is a slight sacrifice to be made in this purchase of Swadeshi articles we should gladly undergo it." The question is not one of sacrifice, but of the availableness of the necessary articles of a tolerably decent quality. If Mr. Ramji, or any judicious advocate of "Sacrifice", can solve this question, the problem of Swadeshi will have been largely solved, and the movement will obtain a larger number of devoted votaries. It ought not to be forgotten that the problem is one of production and not one of consumption. The second aspect he considers is the action and inter-action of war and trade and industry. It is not still possible, as the President says, to gauge the exact nature of all the effects of the war, we being still in the vortex of the struggle. But the grave consequences which have

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manifested themselves during this short period have witted the attention of even the casual observer. The dislocation of trade and commerce, its adverse effects on the country, sufferings undergone by the cultivator and the rise in prices, are the worst features of the present situation. Mr. Ramji speaks deprecatingly of the capture of enemy's trade but we are afraid that if endeavours are not made to improve the indigenous industries at the present moment, they will not be made in the near future and no benefits will accrue if they be made too late. Mr. Ramji gives a long list of the articles which can be manufactured here, and to make ourselves quite clear, let us take the instance of making matches. Matches are very largely imported from Austria. These imports have now been stopped because of the war. What will be its consequence, so far as we are concerned? That is such a bare necessity that none can afford to be without it. This article is not manufactured in this country on any satisfactory scale, and the quality of the rare commodity turned out here is worse than useless A very good opportunity is therefore offered for a clever country like Japan or the United States to capture the Indian market. If we here are to wait watching with folded hands and praying with lifted arms for the arrival of that lucky day—we do not call it the millennium—when the technological institutions started in large numbers by the Government throughout the length and breadth of the land will be sending from their portals thousands of students annually, who will possess the necessary skill and knowledge to successfully prepare articles in every way the compeers of the foreign ones—every Indian home will by then have abundance of *biluti* goods When things of daily use are not made at home, it is immaterial whatever country is enriched at our expense—America, or Japan, Austria or Germany. Similarly with the other industries. It is true that the trade with Germany and Austria forms only a small part of the total trade—6·9 per cent. of our total imports and 10·3 per cent of our total exports; and 3·9 per cent of our total imports and 2·3 per cent. of our exports, respectively. But surely no one contends that this little is not responsible for great suffering of the merchants. It is really time the Government did something in the matter to encourage and promote indigenous industries. It is generations since India as a manufacturing country is dead. India in the 18th century was a great manufacturing as well as a great agricultural country, and the products of the Indian loom supplied the markets of Asia and of Europe. Since then there has been a gradual decline, and vestiges of it only remained in the middle of the 19th

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century. High English authorities have admitted that the decay was brought about by the policy of the British and not by the people of India themselves. The British manufacturer, said the historian, Wilson, employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms. By a jealous preservation of the interests of the Lancashire man, by a careful regulation of the Indian tariff calculated to discourage the Indian manufacturer and encourage the Britisher, by the adoption of the policy by the East India Company and the British Parliament of making India "subservient to the industries of Great Britain, and to make the Indian people grow raw produce only, in order to supply material for the looms and manufactories of Great Britain," the present state of affairs in India has been gradually brought about. Different parties and different Governments have come into power in England, but there has been no change in the policy pursued towards India. Agriculture is now practically the only occupation in this country, and the serious evils arising from this condition are present history, which needs no description. If ever India is to improve financially her industries must be resuscitated. Owing to a variety of causes this work can be undertaken and performed only by the Government. Provincial administrators like Sir Arthur Lawley, Sir George Clarke, Sir John Hewett and Lord Pentland and Viceroys like the late Lord Minto gave proofs of their sincere desire to assist our people to revive indeginous industries, but all their schemes have unfortunately been opposed and their recommendations vetoed by the Secretary of State, presumably on the advice of his autocratic and bureaucratic civilian councillors. What exactly is the position to-day? Conferences, resolutions and recommendations notwithstanding, the industrial condition of India is as miserable to-day as it ever was. The duty of the Government is clear. They should organise where the people cannot do so; they should financially assist those who can organise but cannot work for want of capital; they should protect even temporarily infant and promising industries—a principle, not only justified but advocated by no less a man than John Stuart Mill; they should establish technological institutions which give the people technical and scientific knowledge so as to enable them to successfully compete with their western brethren; they should alter the existing system of general education so that more attention may be devoted to a study of scientific and technical subjects. These are not the demands of discontented agitators. They are the wise recommendations made by some or other of the

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local Governments in India, and it is but just and reasonable that the authorites in England should now change the policy they have all along adopted towards this country, a policy which has been suicidal to our interests. Every Indian urges these demands and in his address the President of the Industrial Conference ably urged them.

THE SOCIAL CONFERENCE.

No less important than the Industrial Conference was the Social Conference anamalously called the Indian National Social Conference—presided over by H. H. the Yuvaraj of Mysore. The Social Conference was, we are sorry to have to say, and has been for several years now, a tame affair. The inaugural addresses which formed a very interesting and an inevitable item on the programme of the early years of the Conference, annually delivered by the late Mahadeo Govind Ranade, the most eminent philosopher and thinker of his time, and subsequently by his worthy successor, Sir Narayan Ganesh Chandavarkar, have been given up. The addresses of Ranade in which he made a review of the year's important events in the world of social reform and gave a record of the work done by the various associations in the country and which are masterpieces were not matters of ephemeral interest but of enduring usefulness. Sir Narayan Chandavarkar is the best man worthy to succeed Ranade by virtue of his accomplishments and for a time he maintained that feature; but these are now things of the past, and the annual sessions of the Social Conference lost an item of pronounced interest and usefulness. Sir Narayan Chandavarkar is now free from the trammels of office and let us hope his well-earned leisure will act as an incentive to bring back to the Conference his annual inaugural address with their masterly survey and lucid exposition of social reform work.

Turning now to the address delivered at the Conference, Mr. Srinivasa Iyengar's is marked by the ability which those who know him have come to associate with him. He is not of opinion that during these twenty-eight years the Conference has laboured in vain. While the attitude of the people has been changed for the better, he complains that that of the Government has changed for the worse, as was evidenced by their rejection of the very harmless and enabling bill introduced by Mr Bhupendra Nath Basu, when he was a member of the Imperial Legislative Council. He rightly pleads for more intervention by the Government in matters of social reform. His address is well worth perusal by persons interested in the cause of this branch of activity for the country's amelioration. It was an excellent address which the Yuvaraj delivered, and the Conference

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might well be congratulated on its having been able to secure him as its President. Though young in years he is old in wisdom, having travelled far and wide and been the recipient of a sound education. He has studied Indian conditions in the light of the experience of western countries, and his address testifies to this fact Every impartial observer cannot but agree with him when he said: "This Conference is being annually held for 28 years. Although there has been some appreciable stir during this period, it cannot be claimed that the progress made has at all been commensurate with the efforts put forth, or that we have profited in this respect by our close contact with the foremost nation of the world." What, in fact, Sir Ramakrishna Bhandarkar said, twenty years ago, holds good even to-day, that "the lamp has been lighted, but the light is flickering and in view of the attitude of even our educated brethren it is just as likely to my mind that it will be blown out as that it will blaze." What during the 28 years the Conference has been in existence has it done? True it has been held annually as an adjunct of the Congress but the attendance has been becoming smaller; true, resolutions have been passed and speeches made year after year on practically the same subjects, but enthusiasm is on the wane. How many people have the courage of their convictions? How many speakers to the resolutions, who have waxed eloquent in the Conference pandal, have translated their preachings into action? How many people have convinced others of the wisdom and necessity of social reform by example rather than by precept? How many social reform associations exist in the country, and how many of them are in a moribund state? How have they fulfilled the mission on which they have embarked? How many and what measures have they taken to enlist the support of an increasingly large number of men to the cause? These are all questions which naturally come uppermost to the mind of any Indian, and when we ask them we do it in no spirit of carping criticism of the Conference or of opposition to Hindu social reform. He would be a human anachronism who questions or denies the necessity of social reform in India to-day. We could conceive of an Indian, an educated Indian too, who might raise his voice against any particular resolution passed or measure advocated, but the measures advocated are the means to an end and not an end in themselves. For, what, after all, does social reform mean, and what does it stand for? It does not mean the creation of a revolution, it does not stand for a wholesale destruction of any wholesome feature existing in the present Hindu society. It means the casting away of meaningless shibboleths and hoary superstitious which,

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neither possessing the sanction of religion nor standing the test of reason, have been the bane of our society. It stands for the regeneration of the individual and the unification of the elements of society. With the evolution of time and the change in Indian political conditions a new type of individual is needed. Centuries of foreign domination and indigenous despotism have banished from the average Indian the manly qualities which were once our birthright. There is an abundance of love, affection, truthfulness, charity, generosity and philanthropy among us, but of how many of us can it be said that the more manly virtues of courage, perseverance, strength of purpose, capacity to overcome difficulties, self-respect, resentment of insult are possessed in an equal measure? It is said that our religion and our *Shastras* have proclaimed the excellence of the *satvic* quality. That is no doubt of the utmost importance for no society can rest on any solid foundations which has not got this quality, but is it not equally true that no nation can make any substantial progress without a mixture with it of the *Rajasaguna*. As Sir Narayan Chandavarkar said, "it is not men we want, for we have them, but the man in men, which we have not. If India is ever to prosper and take its rightful place in the scale of nations, we must develop the man in us." To this end, does social reform work? The tyrannical exercise of autocracy by the members of one caste over those of another for no other reason than that the one is born from Brahama's mouth, while the other is descended from his feet; the unequal treatment we extend to man and woman and the denying to her of privileges in the matter of marriage and movement which have been considered to be the inalienable birthright of the other sex; imprisonment in rooms which bar all access to light and air, of our women and treating it as an honourable and salutary custom—the purdah—and thus render her the prey to physical ills; and a host of similar pernicious customs have sapped the vitality and destroyed the manliness of Hindu society, and have killed the man in the men. The removal of these evils can alone create it. This is all that is meant by social reform. It can as such be seen that this ought to engage the attention of our educated men no less than political reform does. It is no good wasting time in discussing as to whether social reform should precede political reform or *vice versa*. The truth is, "progress has no arbitrary laws and there can be no rank of precedence among the different lines or departments of reform." As Mr. John Mackenzie said in his work *Social Philosophy* "there have been times at which the most pressing problem has rather been individual, as, for instance, what must I do to be saved? There

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have also been times, at which the most pressing problem has been political rather than social; and there have been times at which the most important problem has had regard to the discovery of abstract truths or to the advance of material prosperity."

THE CONGRESS.

On the 28th, 29th and 30th of December was held the 29th session of the Indian National Congress, with Dr. Sir S. Subramania Iyer as Chairman of the Reception Committee and Mr, Bhupendranath Basu as President. Sir Subramaina Iyer is one of the oldest Congressmen, fortunately now alive, and was once offered the presidentship of the Congress, which he declined. He has grown grey in the service of the country, for years as a non-official and latterly as an official, and is held in high esteem by the Government as well as the people. Since his retirement from the High Court bench, though he has practically lived in seclusion on account of advanced age, no call of duty has ever been disregarded and whenever his services as a public man have been required he has offered them. He has done the Congress an honour by accepting the responsible office of Chairman of the Reception Committee to which none in Madras was better fitted than he. His address takes rank as one of the best addresses of welcome ever delivered on the Congress platform. The first question he discussed was the advisability of holding the Congress session of 1914, and he emphatically gave expression to the view, almost universally held in educated India, that the Congress leaders did the wisest thing in not postponing it on the score of war. Sir Subramania Iyer rightly refrained from an elaborate survey of current political events, though this is somewhat of a departure from precedent. This has added to the excellence and usefulness of the address. For a Congress President and a Chairman of Reception Committee to cover the same ground is to us, and to many else, a waste of time and energy, and a bore to the audience, which, we are glad, has been avoided at Madras. Sir Subramania Iyer appeals to the landed aristocracy to co-operate with the Congress leaders and make the Congress a success. If for no other reason, at least because they have been the community to reap the first fruits of a substantial reform conceded to Indians solely because of agitation in the Congress for a quarter of a century —the appointment of Indians to the Executive Councils—they should do it. In Madras the first Indian member was the Maharaja of Bobbili, in Bengal, Raja Kishori Lal Goswami and in Behar the Maharaja Bahadur of Darbhanga. The landed aristocracy of the present-day

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India is more enlightened and educated than that of years ago, and we trust their members will realise the wisdom of supporting the Congress movement.

Mr. Bhupendranath Basu is also one of the oldest Congressmen, and he has won the reward of a long and streneous public work. His address has several merits, not the least important of them being brevity. It must have been noticed by any one well acquainted with Congress literature that the best presidential addresses are the shortest. Mr. Bhupendranath's address is an indication of the new spirit which has been coming over the Congress for the last several years. One of the incalculable benefits which have accrued to the people from the Congress is the awakening of a national self-consciousness, the realisation of their duties and responsibilities and the recognition that, as subjects of the British Throne, they are entitled to some rights and privileges which have up till now been denied to them. There has been a decided change in the tone of agitation in the early years and that of to-day. We now read of justice rather than of generosity, of privileges rather than of boons, of claims rather than of entreaties. The three addresses of our venerable patriot Mr. Dadabhai Naoroji delivered in 1886, 1893 and 1906 as President of the 2nd, 9th and 22nd sessions of the Indian National Congress clearly show the contrast. This new spirit has reached the culminating point in Mr. Bhupendranath Basu's address when he referred to the Viceroy and the Secretary of State as India's servants. He said that, in the present crisis through which England is passing, if India has been doing her part and her duty, the great statesmen who are now serving in her cause have also stood by her, faithful and loyal. No one could have believed twenty-five years ago that such a reference would be possible. We wonder how Lords Crewe and Hardinge appreciate the compliment paid by the President of the Congress that they have served their masters—the Indians—loyally! Naturally the President reviews in brief the year's events. The most important of them was the India Council Bill. Educated India has been pleading for the last three decades for the abolition or a radical alteration, so as to be of any use to the administration of India, of this Council. At the very first Congress held in Bombay, in 1885, the following resolution was passed:—"That this Congress considers the abolition of the council of the Secretary of State for India, as at present constituted, the necessary preliminary to all other reforms." During these thirty years, the volume and strength of opinion in favour of the proposal has been

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steadily increasing, though not all the sessions of the Congress have passed resolutions to this effect. The administrative machinery of India moves very slowly, and thirty years of agitation induced a Liberal Secretary of State to introduce a half-measure which undoubtedly fell far short of Indian expectations and demands but made some concessions. It had behind it the weighty support of Lord Morley and the whole Liberal party and was ably advocated by the Congress deputation. But in a reactionary house the Bill met the fate usual to progressive Indian reforms, and it was rejected. We are told, however, that it will be again introduced in a modified and an improved form this time. The reform which India wants is not mending but ending. But we are afraid this is a long way off, though the changes proposed by Mr. Basu would be a fair compromise. The salary of the Secretary of State for India should be placed on the English estimates. In his Council consisting of not more than nine members, one-third should be Indian chosen by the non-official members of the various Legislative Councils in India, and of the remaining members, at least half should be public men of proved ability and merit, unconnected with the Government of India: the functions of the members should be advisory and not executive.

The present European war has brought the future of India into the forefront of political questions, and this has formed the subject of discussion in the press and on the platform alike. The wave of loyalty which has passed through the country has changed the angle of vision of even Tory papers like the *Times* and correspondents like Sir Valentine Chirol, who have not only been not friendly, but positively inimical, to Indian aspirations. Even the *Times* was constrained to say that as a result of the manly qualities displayed by the Indians in the war and of their steadfast loyalty, India deserved and would have a very bright future. This is what Mr. Roberts, Parliamentary Under Secretary of State for India, said in the House of Commons the other day. In view of all these declarations it would neither be inexpedient nor unwise to make a categorical mention of India's wants. This is not at all incompatible with the commendable spirit animating all sections of the people here that of not embarrassing the Government by any inconvenient agitation at this time. Self-Government on colonial lines has been always the idea placed before the Congress as its ideal and towards this it has been working. But it would betray unwisdom and ignorance of present-day Indian conditions to press for it or to expect to get it at once. But surely India, which is now "unrolling her new

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horoscope, written in the blood of her sons," is entitled to better treatment and more justice at the hands of the Government than what she has received so far. Every step that we take or ask the Government to take must point in the direction of our goal, must make it decidedly nearer. The wants of India are well expressed by the President of the last Congress. "India wants a higher life, a wider sphere of activity and usefulness. India wants that her Government should be consistent with her growing self-respect and intellectuality. India wants that the presumption which has all along existed, and which the Board of Directors in 1833 made a vain attempt to dispel, namely, that the Indians can only rise to a certain limit, should be removed from the precincts of her Court, as it has been from the Statute Book, and the door to her services should not be closed by artificial barriers against her own sons. India wants that her children should have the same rights of equal citizenship as other members of the Empire. India wants the removal of vexatious hindrances on the liberty of speech and freedom of the Press, fruitless and dangerous alike to the Government and the people. And above all India wants that her Government should be an autonomous Government under the British Empire." The Madras Congress of 1914 was marked by some unique features. The most notable of them was the presence, for an hour, of Lord Pentland, the Governor of Madras, in the Congress as a visitor. This is the first time the Congress has been honoured by the sympathy of a representative of the Sovereign of India, and the thanks of the country are due to this liberal and high-minded administrator.

OTHER FUNCTIONS.

As usual the Temprance Conference was held as an appendage of the Congress. It met under the presidency of the Rev. Herbert Anderson, and the Hon. Rao Bahadur B. N. Sarma was the Chairman of the Reception Committee. Mr. Anderson's address, well informed and well-reasoned, able and practical, is amply worth study. The Theistic Conference and the Theosophical Convention added to the variety of public activities of the national week. The opening of the statue of Lord Ripon by Lord Pentland and the unveiling of the portrait of that veteran journalist and publicman of Madras, Mr. G. Subrahmania Iyer, were two other functions which attracted large numbers of people. The name of Lord Ripon is a household word and there is no student of Indian history, or of English history, who does not know the benefits conferred by that noble Viceroy on the India-Empire. His Excellency the Governor of

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Madras made a nice speech on the occasion, setting forth the character and the achievements of that broad-minded ruler. Mr. G. Subramania Iyer is known not only in Madras but throughout the country as an enthusiastic Congressman. He took an active part in the deliberations of the Congress for a long time, until ill-health disabled him from attending the later sessions. In Madras however, he is well-known as an able and distinguished journalist and it is rightly considered that the advancement of that presidency and the condition of public life there are due to his labours in a very large measure. In unveiling his portrait the Hon'ble Mr. Surendra Nath Banerjee made an eloquent speech in which he brought out with singular and striking clearness the salient features of the public career of Mr. Subramania Iyer.

THE HINDU UNIVERSITY.

Fresh correspondence on the subject of the Hindu University has been published. Great importance attaches to Sir Harcourt Butler's letter and it is desirable it should not be received in a fastidious mood. It is doubtless an indication of the sympathy of the Viceroy and the Secretary of State with the movement and of their interest in its success. One of the most important points insisted on by the Hindu University Committee was that the Viceroy, and not the Lieutenant-Governor of the United Provinces, should be the Chancellor, as this alone would be in conformity with the all-India character of the institution. If for any reason, this demand could not be complied with, the committee urged that they should be allowed to elect their own Chancellor, and we are glad the Government have accepted this compromise. Under the present arrangement the Viceroy will be the Patron and the Lieutenant-Governor will be *ex-officio* Visitor. The latter will be vested with all ordinary powers, that is to say powers corresponding to those which the Government or the Chancellor now ordinarily exercises in case of the existing Universities. Emergency powers will vest with the Government of India. No misgivings need be entertained by the people as to the exercise of these powers by the Government, in view of their repeated assurances that they will be only precautionary and the occasion for their exercise "will not arise or will arise but rarely and under extraordinary conditions." When Sir Harcourt Butler's previous letter had been published, there was great stir in some parts of the country, and people indulged in pessimistic criticisms. It was then contended that the conditions imposed by the Government would deprive the University of freedom and hamper its development. Sir

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Harcourt Butler assures us this is not the fact. He says in his last letter:—"The University will have in certain respects a larger degree of freedom than other Universities in India. It has been decided, for instance, to allow the University to elect its own Chancellor and vice-Chancellor, to appoint its own professors, lecturers and staff, to appoint its own examiners and to conduct its internal administration. Certain appointments will require the approval and certain powers are reserved to the Government but I anticipate that the normal work of the University will be conducted by the University itself exercising a large measure of independence. It is very far from the wish of Sir James Meston, the Government of India and His Majesty's Secretary of State to deprive the University of privileges which are necessary for its dignity and usefulness." The Bill sent to the Education Member by Dr. Sundar Lal, says he, requires redrafting, and until the Bill and the initial regulations are before the Secretary of State, he reserves his final sanction, but gives his general approval to the conditions mentioned in the letter. From all the circumstances we have no doubt about the desire of the Secretary of State and the Viceroy to meet the Committee's demands in a conciliatory mood, and we hope the people will loyally and gratefully accept the scheme without further unreasonable agitation.

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Poems of the Great War.

I.

SEDAN.

I, from a window where the Meuse is wide,
  Looked Eastward, out to the September night.
The men that in the hopeless battle died
  Rose and re-formed and marshalled for the fight.
A brumal army vague and ordered large
  For mile on mile by one pale General,
I saw them lean by companies to the charge ;
  But no man living heard the bugle call.

And fading still, and pointing to their scars,
  They rose in lessening cloud where, gray and high,
Dawn lay along the Heaven in misty bars.
  But, gazing from that Eastern casement, I
  Saw the Republic splendid in the sky,
And round her terrible head the morning stars.

Hilaire Belloc.

The *New Witness.*

II.

HELPING.

["We have, through no wish of our own, become engaged in what Bismarck described as the task of 'rolling up the map of Europe'; and it is a task in which duty requires everybody, civilian as well as soldier, to assist."]

Half a score of gutter-snipes, passing Downing-street,
  Banging martial music out of empty salmon-tins;
Underwriters, claiming special knowledge of the Fleet
  And of what will happen when the Naval War begins ;
Youngsters narrow in the chest, groggy at the knees ;
  Never wrought by Nature to march boldly in the ranks ;
Laborers with 'orny 'ands ; scholars with degrees ;
  Waitresses from bun-shops, and their patrons from the banks—

Everybody's helping : not with boastful clamour,
  But with grim desire to "see this through" ;
In no greed of glory, knowing not of glamour
  (Yea, without a "D.S.O." in view !),
But the very finest is a little foreign chap
  Who's left his job to help us as we're rolling up the map !

War's a thing of modern make, run on modern lines
  (Kitchener and Bonaparte could never have agreed !
And they serve the State who're working down the mines,
  Getting up the coal that cotton mills may need.

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Scavengers and statesmen, bishops and boy scouts
Cannot *all* be in the expeditionary force,
So they're left to "carry on," scorning fears and doubts,
Just as though the world moved in its ordinary course.
All of them are helping : just as those are serving
Who can only stand aside and wait,
Knowing that impatience makes them undeserving
To escape the menaces of Fate.
But the little foreigner who came without a call
Is helping in a business that isn't his at all !
Jean, and Mr. Atkins, Ivan from the East,
Long have learnt to hold them prepared for sudden strife,
But their little friend seemed never in the least
Likely to be troubled in his quiet, peaceful life ;
Yet he's borne their burden, and defied their foe,
Thinking more of honour than of what he'll have to pay ;
Seen his fields down-trodden, his burning roof-tree glow,
Then turned him bravely east again, to bar the blood-splashed way.
All good men are helping : but the aid most knightly
Comes from him who's made most sacrifice,
Heeding not the quarrel—only this, that, rightly,
Pledges can't be broken at a price !
He's shown the world, from Aldershot to Moscow and Sedan,
That Belgium's little soldier is a great, big-hearted man !

P. B.

The *Westminster Gazette.*

III.

THE EVILS OF WAR.

The serpent-horror writhing in her hair,
And crowning cruel brows bent o'er the ground
That she would crimson now from many a wound,
Medusa-like, I seem to see her there—
War ! with her petrifying eyes astare—
And can no longer listen to the sound
Of song-birds in the harvest fields around ;
Such prophecies do her mute lips declare.

Evils ? Can any greater be than they
That troop licentious in her brutal train ?
Unvindicated honour ? She brings shame—
Shame more appalling than men dare to name,
Betraying them that die and them that slay,
And making of the earth a hell of pain !

Florence Earle Boates.

The *Athenæum.*

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IV.

THE KING'S HIGHWAY.

When moonlight flecks the cruiser's decks
And engines rumble slow,
When Drake's own star is bright above
And Time has gone below,
They may hear who list the far-off sound
Of a long-dead never-dead mirth,
In the mid watch still they may hear who will
The song of the Larboard Berth.

In a dandy frigate or a well-found brig,
In a sloop or a seventy-four,
In a great First-rate with an Admiral's flag,
And a hundred guns or more,
In a fair light air, in a dead foul wind,
At midnight or midday,
Till the good ship sink her mids shall drink
To the King and the King's Highway!

The mids they hear—no fear, no fear!
They know their own ship's ghost:
Their young blood beats to the same old song
And roars to the same old toast.
So long as the sea-wind blows unbound
And the sea-wave breaks in spray,
For the Island's sons the word still runs
"The King, and the King's Highway!"

Henry Newbolt.

The *Times*.

V.

THE NAVAL RESERVE.

From the undiscovered deep
Where the blessed lie at ease—
Since the ancient navies keep
Empire of the heavenly seas—
Back they come, the mighty dead,
Quick to serve where they have led.

Rushing on the homeward gale,
Swift they come, to seek their place
Where the gray flotillas sail,
Where the children of their race
Now against the foe maintain
All they gave their lives to gain.

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Rank on rank, the admirals
Rally to their old commands:
Where the crash of battle falls,
There the one-armed hero stands.
Loud upon his phantom mast
Speak the signals of the past.
Where upon the friendly wave
Stand our squadrons as of old,
Where the lonely deed and brave
Shall the ancient torch uphold—
Strive for England, side by side,
Those who live and those who died.

Evelyn Underhill.

The *New Weekly.*

VI.

THE WIFE OF FLANDERS.

Low and brown barns, thatched and repatched and tattered,
Where I had seven sons until to-day—
A little hill of hay your spur has scattered. . . .
This is not Paris. You have lost your way.
You staring at your sword to find it brittle,
Surprised at the surprise that was your plan,
Who, shaking and breaking barriers not a little,
Find never more the death-door of Sedan.
Must I for more than carnage call you claimant,
Pay you a penny for each son you slay?
Man, the whole globe in gold were no repayment
For what you have lost. And how shall I repay?
What is the price of that red spark that caught me
From a kind farm that never had a name?
What is the price of that dead man they brought me?
For other dead men do not look the same.
How should I pay for one poor graven steeple
Whereon you shattered what you shall not know?
How should I pay you, miserable people?
How should I pay you everything you owe?
Unhappy, can I give you back your honour?
Though I forgave, would any man forget?
While all our great green earth has, trampled on her,
The treason and terror of the night we met.
Not any more in vengeance or in pardon,
One old wife bargains for a bean that's hers.
You have no word to break: no heart to harden.
Ride on and prosper. You have lost your spurs.

G. K. Chesterton.

The *New Witness.*

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VII.

THE CALL OF ENGLAND.

[Every lover of England is bound to give what he can spare—and something more—for the help of those who may suffer distress through the War. Gifts to the National Relief Fund should be addressed to H. R. H. The Prince of Wales, at Buckingham Palace.]

Come, all ye who love her well,
Ye whose hopes are one with hers,
One with hers the hearts that swell
When the pulse of memory stirs ;
She from whom your life ye take
Claims, you ; how can you forget ?
Come, your honour stands at stake !
Pay your debt !

By her sons that hold the deep,
Nerves at strain and sinews tense,
Sleepless-eyed that ye may sleep
Girdled in a fast defence ;—
By her sons that face the fire
Where the battle-lines are set—
Give your country her desire !
Pay your debt !

He, that, leaving child and wife
In our keeping, unafraid,
Goes to dare the deadly strife,
Shall he see his trust betrayed ?
Shall he come again and find
Hollow cheeks and eyelids wet ?
Guard them as your kith and kind !
Pay your debt !

Sirs, we should be shamed, indeed
If the bitter cry for bread,
Children's cries in cruel need,
Rose and fell uncomforted !
Ah, but since the patriot glow
Burns in English bosoms yet,
Twice and thrice ye will, I know,
Pay your debt !

Punch. *Owen Seaman.*

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VIII.

THE SONG OF THE SOLDIERS.

What of the faith and fire within us
Men who march away
Ere the barn-cocks say
Night is growing gray,
To hazards whence no tears can win us;
What of the faith and fire within us
Men who march away?

Is it a purblind prank, O think you,
Friend with the musing eye
Who watch us stepping by,
With doubt and dolorous sigh!
Can much pondering so hoodwink you!
Is it a purblind prank, O think you,
Friend with the musing eye?

Nay. We see well what we are doing,
Though some may not see—
Dalliers as they be—
England's need are we;
Her distress would set us rueing:
Nay. We see well what we are doing,
Though some may not see!

In our heart of hearts believing
Victory crowns the just,
And that braggarts must
Surely bite the dust,
March we to the field ungrieving,
In our heart of hearts believing
Victory crowns the just.

Hence the faith and fire within us
Men who march away
Ere the barn-cocks say
Night is growing gray,
To hazards whence no tears can win us;
Hence the faith and fire within us
Men who march away.

The Times. *Thomas Hardy*

IX.

PLACE DE LA CONCORDE, AUGUST 14th, 1914.

[*Since the Bombardment of Strassburg, August 14th, 1870, her statue in Paris, representing Alsace, has been draped in mourning by the French people.*]

Near where the royal victims fell
In days gone by caught in the swell

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Of a ruthless tide
Of human passion, deep and wide :
There where we two
A Nation's later sorrow knew,—
To-day, O friend ! I stood
Amid a self-ruled multitude
That by nor sound nor word
Betrayed how mightily its heart was stirred.

A memory Time never could efface—
A memory of grief—
Like a great Silence brooded o'er the place ;
And men breathed hard, as seeking for relief
From an emotion strong
That would not cry, though held in check too long.

One felt that joy drew near,—
A joy intense that seemed itself to fear,—
Brightening in eyes that had been dull,
As all with feeling gazed
Upon the Strassburg figure, raised
Above us,—mourning, beautiful !

Then one stood at the statue's base, and spoke—
Men needed not to ask what word ;
Each in his breast the message heard,
Writ for him by Despair,
That evermore in moving phrase
Breathes from the Invalides and Pere-Lachaise,—
Vainly it seemed, alas !
But now, France looking on the image there,
Hope gave her back the lost Alsace.

A deeper hush fell on the crowd :
A sound—the lightest—seemed too loud
(Would friend, you had been there !)
As to that form the speaker rose,
Took from her, fold on fold,
The mournful crape, gray-worn and old,
Her, proudly, to disclose,
And with the touch of tender care
That fond emotion speaks,
'Mid tears that none could quite command,
Placed the Tri-color in her hand,
And kissed her on both cheeks !

Florence Earle Coates.

The *Athenæum.*

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X.

THE SEARCH-LIGHTS.

Political morality differs from individual morality, because there is no power above the State.—General von Bernhardi.

Shadow by shadow, stripped for fight,
The lean black cruisers search the sea.
Night-long their level shafts of light
Revolve and find no enemy.
Only they know each leaping wave
May hide the lightning and their grave.

And, in the land they guard so well,
Is there no silent watch to keep?
An age is dying; and the bell
Rings midnight on a vaster deep;
But over all its waves once more
The search-lights move from shore to shore.
And captains that we thought were dead,
And dreamers that we thought were dumb,
And voices that we thought were fled
Arise and call us, and we come:
And "Search in thine own soul," they cry,
"For there, too, lurks thine enemy."
Search for the foe in thine own soul,
The sloth, the intellectual pride,
The trivial jest that veils the goal
For which our fathers lived and died;
The lawless dreams, the cynic art,
That rend thy nobler self apart.

Not far, not far into the night
These level swords of light can pierce:
Yet for her faith does England fight,
Her faith in this our universe,
Believing Truth and Justice draw
From founts of everlasting law.

Therefore a Power above the State,
The unconquerable Power, returns.
The fire, the fire that made her great,
Once more upon her altar burns.
Once more, redeemed and healed and whole
She moves to the Eternal Goal.

Alfred Noyes.

The *Times*.

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In the Public Eye.

(a) SIR JOHN FRENCH.

IT has been said that South Africa is the grave of reputations. The saying is older than the second Boer War, but it was that war which gave it the significance that attaches to it to-day. Buller's failure, though most conspicuous, was only typical of what happened in the early stage of the war, and in the later stages Lord Roberts and Lord Kitchener, though more successful, cannot be said to have added to their reputations. There was, however, one exception to the depressing rule—one reputation which found in South Africa not a grave but a birthplace. Sir John French went into the war unknown to the world: he emerged from it with the most secure reputation as a fighting General in the British Army. This suggests no reflection on Lord Kitchener. His success has been that of the organiser of war rather than that of the General in the field.

If we ask what was the source of that deep and confident faith in Sir John French which was the product of the war we shall find that it was not merely the almost unvarying success which attended him, but the sense that in him there worked an original genius of a rare and indisputable kind. Now originality in any walk of life is hard to achieve. It is most difficult of all to achieve in the military profession in which the law of discipline makes the free play of the mind seem like the most dangerous of all heresies. Discipline and originality are natural enemies, but they are enemies that have to be reconciled if the highest efficiency of an army is to be realised. It was this necessity which haunted Bernhardi when he was showing Germany how it was to win the next war. Prince Bulow has said that the spirit of discipline, even without enthusiasm, had enabled Prussia to march to victory in the past; but Bernhardi like Scharnhorst before him saw that in the new conditions of war mere reliance upon the unquestioning discipline of the mass was fatal and he was never tired of preaching that, with discipline, there must be the element of individual initiative.

Science and Art.

If this element is important in the case of the men it is vastly more important in the case of the officer. But the sterilising dominion of precedent and tradition in his case is most difficult to attack because it is founded not only in the idea of obedience but in professional pride. It is easy to confuse loyalty to the spirit of the profession, which should be constant, with loyalty to its methods, which should be varying. "It's a way we have in the Army" become an easy formula for getting rid of thinking and for treating everyone who dares to think as a dangerous person.

Now Sir John French is one of those men who are not terrorised by tradition. He has an independent life of the mind which enables him to

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shake himself free from conventional thought, and he encourages the same freedom in others. When he was appointed Chief of the Imperial General Staff in 1912 he issued a memorandum inviting officers to contribute to the pages of the new Army Review and to give expression to original ideas even though they differed from the doctrines of the official text books. He has the wisdom to see that war is both a science and an art—that it is necessary to equip the mind with all the science of war, with all that has been thought and done by the masters in the past and that it is equally necessary in action to be the master and not the slave of that science. Sir Evelyn Wood said recently that when he inspected Major French's regiment many years ago he asked a superior officer his opinion of the Major. "For ever reading military books" was the reply. And his sister Mrs. Despard—under whose eye he was brought up after the death of his parents—has borne similar witness to his life-long concentration upon the one theme that dominates his mind—the theory and practice of war.

The Reformer.

For, in spite of an early predilection for preaching, he has been a soldier all his life. It is true that in obedience to the parental example—for his father, Captain French, of Ripple Vale, Kent, had been an officer in the Navy—young French, in 1866, as the age of fourteen, joined the senior service and served four years as a naval cadet on the *Britania*. But the natural genius of the lad prevailed and in 1874 he began his military career with a commission in the 19th Hussars. It was here that his independence of mind began to show itself, not in assertive eccentricity (for he is the most modest of men and his genius consists in the possession of common sense in an uncommon measure); but in the fresh and original thought he brought to bear on his profession. His regiment was not in those days a smart affair. It was one of these formed after the Indian mutiny, in which only small men were enlisted and which, in consequence, were known as the "Dumpies." The atmosphere of the officers' mess in the 19th Hussars was no better and no worse than the average in those days of dry rot. The military calling was merely a phase of the sporting equipment of a gentleman, and drill and manœuvres were rather dull and perfunctory incidents in an otherwise agreeable mode of life, while anything like the serious study of the science of war marked a man out as a curiosity, if not as rather a vulgar fellow. Soldiering was a sport which could only be degraded by study. And as for the cavalry, its chief function was to give tone to what would otherwise be a vulgar brawl. It needed a man of strong will and clear ideas to cut across such ingrained habits of thought and to set up a new professional standard, and John French was the man for the task. His influence prevailed, and the subsequent reputation achieved by the 19th was chiefly due to his efforts.

The Man.

His success here and always was the more enduring because it was won in such a human and unpretentious way. He has not the grim aloofness of

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commanders like Wellington or Kitchener, nor does he cultivate the Napoleonic arts of flattery. But he is not inferior to any of these men in conveying that impression which is essential to the great General—the impression that he has the secret of victory in him. Without that assurance an army goes into battle, robbed of its most powerful asset. Sir John French conveys the impression, not by enveloping himself in an atmosphere of remoteness and mystery, but by giving the sense of a singularly same, balanced, day-light mind, firm in its judgments, yet open to conviction; masterful, yet without the fatal blemish of vanity or ambition; profoundly instructed yet wholly free from the taint of the doctrinaire. He is, in a word, the ordinary man in an extraordinary degree, fearless of danger, imperturbable in action, free alike from exaltations and despairs, cool when the temperature is highest and warm when the blast is coldest and, in all circumstances, human generous, a little hot-tempered, and always comprehensible. One would be tempted to say that he was the *beau ideal* of the Englishman, but for the fact that he is Irish.

"Inefficient to Command."

But in spite of his high personal qualities and the universal affection with which he is regarded, his path has not been unobstructed. No man who thinks independently and acts on his thinking can expect that in a world governed by precedent—least of all can he expect it in an institution which like the Army makes every rut sacred. He became known to the conventional as a man with rather heretical notions about the use of cavalry—for example, he taught his men that they might have to fight on foot—and he had the distinction (and, incidentally, the good fortune) to be passed over at a critical moment in his career by the late Duke of Cambridge to whom a new idea was perdition and the man who entertained it a peril. Even his successes were, to the pedants, gained by means so unorthodox as to rule him out as an unsafe man. Thus, when commanding the cavalry in the manœuvres of 1897 he achieved a brilliant success, his tactics were severely assailed as unsound and as involving undue risks, and his nomination to the command of the cavalry in the Boer War was opposed on the ground that he was "inefficient to command in the field." Fortunately, General Buller had had experience of General French in Egypt, at Abu Klea and Metemneh, and he insisted on his appointment to the cavalry command.

The Boer War.

Now if one judged war as a science only, as the Germans do, and not as an art, as Napoleon did, there would have been a reasonable case against the selection of French. For though he has been one of the most careful students of war of his time and, when at the War Office as Assistant Adjutant-General, devoted himself daily to working out tactical problems, he is essentially a pragmatist in war. He knows that war is too irrational, too incalculable a thing to be governed by rules—that every situation is unprecedented, is made up of factors, human, material, moral, that have never occurred in the same

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relation before, that in the last resource it is judgement, inspiration, common sense, informed by science but not controlled by it, which must be in command. To put it in another way, it is not a man's theories that count but his personality. It was possible to condemn French on his work in manœuvres because according to the rules he took too great risks, and manœuvres having no reality could not demonstrate that those risks were warranted. Only actual war could reveal whether audacity and caution were in due equipoise.

And that was the revelation of the Boer War in regard to Sir John French. It showed that he had the genius for seizing a situation swiftly and truly, that he was always master of the whole sum, not only the sum of his own resources, but the sum of his enemy's resources, that his risks, though they might ignore rules, never ignored facts. As an example, take the best known but not the greatest of his achievements in the Boer War—the relief of Kimberley. When French hurled his cavalry division at the Boer lines he took risks which in manœuvres would have been denounced as fatal. By every theory of the text books he should have been destroyed. Instead, the fury, unexpectedness, and momentum of the act carried him through the storm unscathed. The clouds of dust flung up by the flying feet of the horses enveloped the charge in obscurity, and the Boers for once lost their heads and fired confusedly. Their line was pierced, they fled in disorder, the Kimberley was relieved. It was the first great success of the war. It was achieved in the teeth of all doctrine, and on the basis of actual present conditions, the meaning and values of which only a swift and sure intuition could reveal.

A Famous Exploit.

Or take that still greater, because more complex and sustained, feat at Koodoosrand Drift. French and his cavalry, worn out after the long action at Dronfield, were resting in the evening when news came that Cronje was fleeing to Bloemfontein with all his force, and that French must cut him off at Koodoosrand Drift. On the face of it so great a task was physically impossible to the exhausted horses and tired men, but French is never overawed by the "impossible." What does the soldier live for except to prove that the impossible is possible and snatch victory as the reward? "Impossible? Is that all? Then the sooner we set about it the better" is his attitude. By midnight he was moving; by nine o'clock in the morning his advance patrol came in sight of the enemy crossing the Modder in a confused mass, and never dreaming of danger from the west. The apparition of French across the path was as startling as the descent of Montrose at Inverlochy, or of Stonewall Jackson at Manasses Junction. But Cronje was in overwhelming superiority, and it was only by the most audacious "bluff," by spreading his little force over a wide front and giving the impression of numbers, that French was able to hold the enemy in check until the panting infantry under Kitchener came up from the east and sealed Cronje's fate.

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This incident disclosed qualities in French not less important than his brilliant daring—qualities which are proving invaluable in his present gigantic task. I refer to his unquestioning loyalty and his incomparable powers of endurance. Without them there would have been disaster in France. The co-operation of Allies is always a delicate and perilous operation, and the relations of Sir John French and General Joffre were peculiarly susceptible to strain. French is not only a Field-Marshal, and therefore Joffre's superior in rank, but he entered the war with a reputation established on the field of battle—a reputation second to none in Europe—while his chief had had no experience of war on a grest scale. Nevertheless, the English commander has given the world a supreme example of perfect loyalty, not merely in deed and word, but in spirit, that furnishes one of the most chivalrous object lessons in the history of war. And his endurance has been no less invaluable. It is not merely physical endurance, that, with his short, unromantic, but very serviceable figure, he possesses in an extraordinary degree. Weariness of body seems unknown to him. But even more important is his mental endurance. There is a touch of habitual depression in Kitchener, just a little sense of impending disaster. But French has the unconquerable cheerfulness of the man who lives in the moment, bends all his faculties to the immediate task, and refuses to be terrorised by what is before or behind. It is not that without imagination. In the military sense he has abundance of that quality. It is that he is free from the temperamental moods of the artist and has that constancy of mind which is the first essential of the man of action.

Thought and Action.

It was this sense of stability and balance that marked him out for high command. The brilliant cavalry officer is not often a brilliant commander. His task is incidental rather than constructive, and his success comes from the impetuous rush of the spirit rather than from the steady glow of the mind. French's rare merit is that he combines the momentary inspiration of the cavalry leader with the power of surveying a large and complex situation from a detached point of view. In a word he has the power of thought as well as the instinct for action. This was shown in a very decisive way by the operations which he carried out in front of the Colesberg position. From the military point of view, those operations were the most conspicuous success of the war. It was in them that French found himself and the military world discovered a leader of original genius. During three months, by every art of finesse and "bluff," by skilful mystification, by action that suddenly changed to audacity and audacity that changed to caution, by delicate calculations of time, of material values and of moral factors he held in check a force often as much as five times greater than his own, a force, moreover, commanded by leaders of the high qnality of Delarey and De Wet. It may be said that it was before Colesberg that French learned the art of generalship on the great scale and served his true apprenticeship for the most momentous task ever imposed upon a British General in the field.

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LOYALTY TO THE STATE.

The sense of loyalty which I have emphasised as one of the conspicuous traits of Sir John French's character is not confined to the professional sphere. His loyalty as a soldier has its counterpart in his loyalty to the civil authority. It is an open secret that had his opinion been followed there would have been short shrift with the potential rebels of Curragh Camp. The final announcement that the soldier whose fine instinct of loyalty to constituted authority was the one redeeming feature of that unhappy business, had found it impossible to reconcile honour with the withdrawal of his resignation, seemed to leave the country face to face with an unprecedented danger. Only Mr. Asquith's dramatic assumption at that moment of the Secretaryship of War saved the situation.

That episode seemed like the unworthy eclipse of a great career. Five months later he was saving the liberties of Europe by a retreat that has no parallel in the history of war. When it was known that he was to command the Expeditionary Force there was no dissentient left in all the land. He was not merely the obvious choice : he was the only conceivable choice, and every day that has elapsed since then has deepened our gratitude that that choice was possible.—A. G. G.

(b)—The New Sultan of Egypt : Prince Hussein Pasha Kamel.

[By the Pioneer's Egyptian correspondent.]

PRINCE Hussein Pasha Kamel, the new sovereign of Egypt, is the second and favourite son of the late Khedive Ismail. Born in Cairo in 1853, he was educated until the age of 14 at the schools founded by the great Mohamed Ali, his great-grandfather. In 1867 he went to Paris to complete his education and throughout his stay in the *Ville de la Lumière* he was a guest of Napoleon III, with whose ill-fated son, the Prince Imperial, he struck up a life long acquaintance. When the Empress Eugénie came to Egypt in 1869 for the opening of the Suez Canal, Prince Hussein was appointed chamberlain in her suite and he attended her throughout her sojourn in the Land of the Pharaohs. The visit ended, he returned to Paris *vid* Florence, whither his father sent him on a mission to King Victor Emmanuel. The outbreak of the Franco-Prussian War brought his studies to a premature conclusion and he left Paris for a good ten days before the siege.

On his return to Egypt his father appointed him Inspector-General of Upper and Lower Egypt, and so able did he show himself even at the early age of nineteen that in 1872, he was entrusted with the portfolios of Public Instruction, Waqfs and Public Works. During the next five years Prince Hussein was placed successively at the head of all the Egyptian administrations and by 1878 when the system of Government was reorganised he had gained a profound knowledge of Egyptian affairs of which he has made full use in recent years and which will eminently fit him to fill his new and exalted post.

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It is interesting to note that at the time Prince Hussein started his Ministerial career the Ministers depended individually and directly from the Khedive who was in every sense the ruler of his country. He was assisted by an Advisory Council, composed of the Ministers, the head officials of the various administrations and of a certain number of persons who were regarded as Ministers without a seat in the Cabinet, but he virtually exercised autocratic sway over all and sundry. It was this despotic mode of Government and the fell consequences to which it gave rise, that brought about a reorganisation, whereby the Ministers as a body were responsible for the administration of the country and the Khedive could only govern through them.

During the above-mentioned five years, Prince Hussein imparted to the State administrations some of the energy and activity for which he has become well-known. Education made great strides, schools were founded and scholarships organised, which gave an enormous impetus to public instruction. Public Works also showed the impress of his presence at the head. The Ismailia Canal, running from Cairo to Ismailia was cut in order to assist river traffic and at the same time to give the inhabitants of Suez and Ismailia the fresh water, of which they had always been in need. Lighthouses were constructed at Suez and Alexandria, and last but not least, one of the worst inundations with which Egypt has been threatened was averted by the resourcefulness and watchfulness of the young Prince. Cairo to-day is protected by the very same dykes and river banks that he caused to be constructed when news of the on-coming high flood was received and which effectually saved the city and Lower Egypt from inundation and the fellaheen from ruin.

His tenure of the War Office portfolio coincided with the most stirring days of pre-Occupation Egypt. During the period he directed the military destinies of Egypt, the creation of the great African Empire of which Ismail Pasha dreamed was embarked upon. The Egyptian Army pushed its way into the heart of the Sudan, until the Egyptian flag flew triumphant over a vast territory which extended from Cape Gardefui to Harrar, down to the Equator and included Darfur on the west. In addition, troops were sent to help Turkey in Bosnia-Herzegovina in 1877 and the same year an expeditionary force, 25,000 strong fought side by side with the Turks against the Russians. It is not generally known that at this time the War Office staff consisted of American officers, just as to-day it consists of British officers.

In 1873, Prince Hussein married and on the occasion of his wedding, which was celebrated simultaneously with that of his two brothers Tewfik and Hassan and of his cousins Toussoun and Ibrahim, Ismail gave a series of *fêtes*, that even in those times were unprecedented in magnificence. Two years later his eldest son Kamel el Dine was born.

When Ismail was forced to abdicate, Prince Hussein accompanied him into exile and remained with him at Naples until 1883, when he returned to

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Egypt. On the occasion of the visit of the late King Edward VII (then Prince of Wales) in 1889, Tewfik who was then Khedive, appointed him special High Commissioner in attendance on the royal visitor and the next year he held the same post on the occasion of the Russian Crown Prince.

For many years Prince Hussein took no part in the Government of the country, chiefly because he was on bad terms with his nephew Abbas Hilmy whose methods disgusted him. But in January 1909, he consented to return to public life and accepted the post of President of the Legislative Council and General Assembly. His was a very difficult task, for the elements of which those representative institutions were composed were most unpromising and were absolutely under the influence of the Khedivial party which, despite its avowed friendship for the then British Agent, did everything it could to obstruct government. Notwithstanding the Prince succeeded in raising the tone of these two bodies and contrived to make their deliberations more intelligent and of greater utility to the country than they had been in the past. But he encountered an insurmountable stumbling-block in the opposition worked up against the Suez Canal contract, which now become historic. He was convinced of its great value to Egypt, and when, despite his arguments and persuasion the Assembly rejected the proposition, he resigned both his posts in sheer disgust and disappointment.

Prince Hussein is a large landowner and has always taken a very great interest in matters agricultural. He has made several tours of Europe with a view to studying local conditions and he is a great advocate of the introduction of the principles of co-operation into Egypt. So well known is he for his solicitude for the welfare of the Egyptian peasantry, that he is popularly referred to as "Abu-Feilah" (the Father of the Fellah).

In changing her rulers, Egypt stands considerably to gain. The new sovereign is in every way a Prince. He has ever scorned to stoop to political or other intrigues to gain his ends; he is generous and considerate to all who have dealings with him; and above all he fully understands what the British Occupation of Egypt means to the Egyptian. As I have already said, he was on notoriously bad terms with Abbas Hilmy, with whose tactics he thoroughly disagreed and whom he has to thank for being the relatively poor man he is to-day. Now that he has come to power, we may expect him to act generously towards the nephew who so little deserves such consideration. It is his nature so to do. As one old foreign resident said to me the other day "He is by nature a prince, a grand seigneur." Even at times when he could have avenged himself with reason for wrongs done him, he has refused to take advantage of the opportunity, as not being consonant with the dignity of a prince of the reigning family. Such then is the man who has been called upon by Great Britain to ascend the throne set up by the illustrious Mohamed Ali and we may expect him to keep up in fitting manner the noble traditions of his great ancestors and of the great sovereigns who have preceded him throughout the centuries of Egyptian history.

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THE OPEN FORUM:

Criticisms, Discussions and Comments.

Christianity and the Present War.

By Prof. H. G. Rawlinson.

ON p. 363 of the December number, is published an article on "War and the Collapse of Christianity," in which the author concludes that the present war "has revealed the utter hollowness of Christianity.....and sounded its death-knell as a religion for civilized humanity." Is this just? Surely this war has shewn that a great Christian nation will, in a cause not her own, pour out blood and treasure in defence of the oppressed. Is not this a vindication of the highest principles of Christianity? Christ's own words are "Greater love hath no man than this, that he lay down his life for his friend." The writer quotes some American ministers in support of his contention, but they are apparently as ignorant of the true principles of Christianity as he is himself. Surely the military profession is the noblest of callings, though it involves the gravest responsibilities in the case of misuse. One can hardly apply the term "butcher" (*vide* p. 420 of the same number) to men like Roberts, Gordon or Havelock. Such men did not find anything incompatible between the profession of arms and lives of exalted purity and piety. After all, the great Indian races—Sikh, Rajput, Maratha—were plunged in constant warfare till a Christian power imposed upon them the *Pax Britannica*. In the *Gita* Krishna tells Arjuna to put away compassion and fight at the call of Duty, even against kith and kin. Do these examples prove the hollowness of *Hinduism* and sound its death-knell as the religion of civilized humanity?

Indians in the British Empire.

MR. B. G. HORNIMAN, EDITOR OF THE *Bombay Chronicle*, contributes a highly significant article, under the above heading, to the December number of the *Hindustan Review*. This question of the position of Indians in the British Empire, says Mr. Horniman, is not merely the most pressing problem that exists at the present day from the point of view of Indian and Imperial interests, but is going to become more and more pressing. At the very outset the writer protests against the way in which an Indian audience listening

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to a European and the readers of an Anglo-Indian newspaper are always asked to look at this question from the Colonial standpoint. Not that it is not a good thing to look at things from other people's or your opponent's point of view, but the writer thinks, and rightly, that the request has been very largely overdone in this case. At the bottom of the request, he points out, there is invariably the assumption that India is not in possession of the same claims and rights as the Colonies and that in every treatment of the matter she must receive a secondary consideration. "That is not a position," says Mr. Horniman in words which, not only show how great and real is his sympathy with India but how clearly he understands and appreciates the Indian point of view, "which I am going to recognise at all, and it is not a position which I trust any inhabitant of this country is going to recognise, and one of my main objects is to try and impress upon Indians that one of their most important duties, as citizens of the British Empire, is to stand out for their full claims to be treated on an equality with the inhabitants of every other portion of the British Empire, in whatever country they may be either permanently or temporarily dwelling." The duty which Mr. Horniman here asks our people to undertake as citizens of the British Empire is also and primarily a duty enjoined upon them by love of country and national self-respect. What makes Mr. Horniman's appeal so profoundly interesting is his recognition of the fact that it is a solemn duty of the people of England to extend to India those full rights which have been solemnly promised by the King-Emperor and the late Queen-Empress.

The most interesting and instructive part of the article is that in which the writer institutes a comparison between the position of India in the Empire and that of the Colonies. From the point of view of the actual enjoyment of rights and privileges the Colonies clearly occupy a superior position. But looking at the matter from the material and moral point of view, the Indian Empire, says Mr. Horniman, and he only echoes the view of all sensible and well-informed men, is of far greater importance to the British Empire than any of the self-governing dominions. For the purpose of this comparison the writer examines the figures of the trade of the United Kingdom with other parts of the British Empire. The examination shows that the total value of the trade of the United Kingdom with the Union of South Africa is one-tenth, that with Australia one-third, that with Canada and other North American Colonies less than one-third, and with New Zealand about

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one-fifth of the total value of India's trade with the United Kingdom. A simple arithmetical calculation will show that India is not only in a superior position as compared with each self-governing Colony individually, but is at the head of the whole lot of them by an enormous figure. Secondly from the point of view of Imperial defence the writer has no difficulty in showing that India is the only part of the British Empire, outside the United Kingdom, that is self-dependent in a military sense and pays for it. She spends a sum of more than 20 millions annually on the maintenance of her military forces and she pays every pice for the maintenance of the British contingent in her army. In addition to this, she pays an annual tribute of a hundred thousand pounds to the navy. The self-governing dominions, on the other hand, have not hitherto paid a pice for the military protection of the Empire they have enjoyed, and some of them are only beginning to wake up to their duty in regard to the navy. It follows that India deserves far greater consideration from the citizens of the Empire and particularly from those of the United Kingdom than any of the Colonies individually, than all of them put together, and Mr. Horniman confesses to a feeling of surprise when he is told, as he often is, that India must be treated on a footing of inferiority. "I do not think," he writes, "that there are many people in my experience who appreciate the full extent to which English society and English institutions and everything in England benefit by the connection with India." The only proper way of dealing with India, he says, is to treat her citizens as perfect equals. Mr. Horniman concludes an eminently interesting article by proposing that an Imperial Conference should meet in London to discuss this question, in which India shall take her place on an absolute equality with the representatives of other parts of the Empire, and to which she shall go with the full understanding that all her citizens are co-equals in every possible respect with the citizens of South Africa, Canada, and Australia. The proposal will command the hearty support of every educated and patriotic Indian.—*The Panjabee.*

The *Hindustan Review* for December opens with an article on "Indians in the British Empire" from the pen of Mr. B. G. Horniman, editor of the *Bombay Chronicle*. It is a vigorous plea for the recognition of the right of the Indians to a position of equality with the subjects of the sister states of the British Empire, and the arguments put forward by the writer in support of his cause could not be easily set aside. After giving an analysis of the economic

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importance of the various components of the Empire by a reference to the volume of their trade, Mr. Horniman remarks: "If India were taken away from the British Empire, the British Empire would receive such a staggering blow that it is doubtful whether it will ever recover from it, and the United Kingdom would receive such a blow that it would possibly, should such a thing happen which God forbid, have to take its place with small states like Holland and Belgium," while on the other hand the injury that the British Empire would suffer by the secession of any one of the self-governing dominions would not be of any material consequence. If anything, it would be a distinct gain and such an act would only enable the Empire to deal more easily with many vital questions that arise, questions we should probably be able to settle in about five minutes if we had to deal with these countries as foreign states. India had rendered glorious service in the cause of the Empire in South Africa and elsewhere, and it was nothing short of ingratitude on the part of the colonies as well to assume an extraordinary attitude of superiority towards India and Indians. To bring about a better understanding between India and the colonies, and to gain for India the recognition of her equality, the writer asks us to agitate for an Imperial Conference to be called in London, in which India shall take her place on an absolute equality with the representatives of the Empire, and to which she shall go with the full understanding that all her citizens are co-equal in every possible respect with the citizens of South Africa, Australia and Canada—The *Wednesday Review*.

The December number of *the Hindustan Review* contains among other articles, a very interesting analysis of the factors which ought to determine the position of the Indians in the British Empire. It is a manly and straightforward case for the Indians, and the writer, the Editor of the *Bombay Chronicle*, though he is hard on the self-governing Colonies, does not appear to be wilfully sacrificing their interests. After drawing attention to the practice of the authorities in the Colonies and to a very large extent in the United Kingdom also of viewing Indian subjects as being subsidiary in interest to those of the Colonies, Mr. Horniman says: "Well, the British Empire exists, as we well know, not by the power of the United Kingdom to exercise control over every part of it, but by the consent of those countries which are its component parts. The existence of India as part of the British Empire depends as much upon the consent of the people of India as the existence of South Africa or

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Australia depends upon the consent of the people of Australia and South Africa." Further on he observes that while the British Empire would yet be an Empire although shorn of all the self-governing Colonies, it would receive a staggering blow, if once India were taken away from it, a blow from which it is doubtful whether it would ever recover. He then goes on to show by facts and figures the real position which India occupies in the material development of England, and pleads for a solution of the difficulties that at present arise, a solution which will be consistent with the self-respect of this country. "But that can only be done by insisting on the matter not being allowed to drop, by insisting upon some such measure as an Imperial Conference in London, in which India shall take her place on an absolute equality with the representatives of other parts of the Empire, and to which she shall go with the full understanding that all her citizens are co-equal in every possible respect with the citizens of South Africa, Australia and Canada. I believe that if that can be achieved, that if a conference of that kind can be brought about, that when these matters begin to be discussed between the representatives of India and of the self-governing dominions, in the presence of the representatives of the Mother country, that the Colonial representatives will be compelled to take a different view of this matter to what they take when they are in their own country."—*The New India*.

The Hindustan Review.

The December number of the monthly periodical is more than usually filled with excellent and thought-compelling articles. There is one on "Indians in the British Empire" by Mr. B. G. Horniman, Editor of *The Bombay Chronicle*, treating of one of the most pressing of existing problems which will demand far greater attention on the conclusion of the war than naturally it can receive at present. The author writes on the Indian and imperial point of view, and his enumeration of well-known facts, which no one, not even the most rabid colonial or other depreciator of Indians, can dispute, should make India's view a good deal better understood by the British public and British statesmen. This article is so admirable that we hope to reprint it in full in another issue. Mr. R. G. Pradhan writes on "The War and Indian Loyalty"; whilst two writers in American journals give their views on the war which seem to be wholly British. An "Indian Nationalist" writes on "The War and a Resurrected Poland" and its significance to India, whilst "A Heathen" has half a dozen pages, quoting largely from Christian ministers, on "The

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War and the Collapse of Christianity". We do not think that Christianity will collapse on account of William II's crimes and the evil he and his country have wrought and brought about; but it will perhaps be so purged of its hypocrisies when peace is restored, that perhaps a good many of the fashionable Christians of 1914 will fail even to recognise it. Mr. A. Rangasawmi Iyengar writes on "Economic Evolution and International Commerce." He thinks that the ideal of absolute freedom of trade throughout the world will continue to be a mere chimera till the whole world becomes a vast unit in itself, whose different members look upon each other without feelings of rivalry That time of course is as far distant and as impossible as universal peace and the entire abolition of war. But free trade tends to bring about increased close intercourse between nations, which of itself increases friendly feelings and lessens national animosities. To a Power situated as England is, not producing sufficient food for its yearly increasing population, free trade in grain seems to be an absolute necessity; whilst, if we allowed Canada, Australia, and India to send us their wheat supplies free, and levied a duty on the same product coming from the friendly countries of America and Argentina, and from our ally Russia, we should certainly not heighten their regard for us, and we should raise in all those friendly countries a desire to levy some heavier tax upon our manufactures to get quits.

There is a very amusing article on "Humour in the Army" by Mr. de Cordova, and the usual reviews of books in the Literary Supplement, completing one of the most interesting numbers we have as yet met in this capital monthly, to which every public library and lover of thoughtful reading would do well to subscribe.—*The Burma Critic.*

The *Hindustan Review*,—November and December, 1914. These two numbers of Mr. Sinha's well-known monthly give us a good intellectual feast. Quite a large number of articles are devoted to the various aspects of the present war. Dr. Courtney writes on the "Deeper causes of the Great War" Mr. R. G. Pradhan on "The War and Indian Loyalty" a "Heathen" on "The War and the collapse of christianity." Mr. B. G. Horniman contributes a very thoughtful article on "Indians in the Empire" on which he eloquently pleads for a more honourable position for India in the British Empire. In view of the Congress at Madras the article on "A Bird's eye View of Madras" is both interesting and opportune—*The A. B. Patrika.*

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THE KAYASTHA WORLD.

MOTTO I—*I will be* as harsh as Truth and as uncompromising as Justice; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard.* (William Lloyd Garrison in the *Liberator.*)

MOTTO II—Minds may doubt and hearts may fail when called to face new modes of thought or points of view; but the time must come when what is false in all things will fade and what is true will no more seem strange. (From Dr. Illingworth's *Reason and Revelation.*)

The New President of the Kayastha Pathshala.

WE offer our heartiest congratulations to Doctor Ranjeet Singh on his unanimous election as the President of the Kayastha Pathshala in succession to the late Munshi Gobind Pershad Saheb. The work and worth of the new President are well known to the readers of the *Hindustan Review* and we are sure they will join us in wishing him every success in the discharge of his onerous duties. Dr. Ranjeet Singh has a difficult task before him in view of the heavy losses which the Pathshala has recently sustained through the failure of the Bank of Upper India. We feel sure that—to quote the *Leader*—"a hard headed-man of much organising capacity and given to hard work" like Dr. Ranjeet Singh will soon so manage the institution as to make it a model College. Once more we wish him every success in his endeavours which we shall watch with a keen and sympathetic interest.

The Kayastha Institute, Lucknow.

Of the various Kayastha Institutions in Upper India about the only one that is not a new paper transaction, is the Kayastha Institute Lucknow which was established in 1899 and which has since published every year an Annual Report of its work and progress. The report for the year 1913-14 is interesting and will be found useful by educationists and others interested in the welfare of our youngmen. We congratulate the office-bearers and the members of the Institute on their good and useful work. We publish below a report of the proceedings of a meeting which the Institute organized last month and which has been sent to us by Munshi Bhairon Prasad, the Assistant Honorary General Secretary:—

"The 15th Annual Literary Entertainment of the Kayastha Institute, Lucknow, Commemorated in honour of the Birthday celebration of the late Munshi Kali Prasad Kulbhasker, the illustrious

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founder of the Kayastha Pathshala, Allahabad, was held on the evening of the 7th instant in the Reid Christian College, under the Chairmanship of Mr B. Lindsay, I.C.S., Judicial Commissioner, Oudh. The programme was successfully gone through. The eloquent English speech by a junior member of about 13 on the 'Influence of women on the progress of a nation' was received with prolonged applause. The Dialogue in Hindustani on 'Bank Failures' caused much laughter. The 'K. I. Punch' was most interesting and witty. There were two medals to be presented in this meeting, one given by the President of our Institute for the best speech, the selection of which lay with the Chairman, and the other given by a member for the best part in the scene played last year. The former was given to the boy above-mentioned, and the latter to M. Khayali Ram. The President and Rai Kanahiya Lall Bahadur were garlanded. The President in his speech expressed his sympathy with the Institute and deplored the loss of some of its notable patrons, two of whom were known to him personally and said if the workers would go on with the same energy with which they had carried out the work during the past years, they were sure to make their Institute a success. In connection with the present crisis, the President suggested to the audience that when they had a chance for charity they should help to alleviate the sufferings of those who have lost their relations on the field. Though they were unable to go to the front, they could tender their assistance in preventing false rumours spreading about the present war. He said India should feel proud to think that her sons have won the highest distinctions on the field, three even winning the most enviable decoration, the V. C. The meeting dispersed with a vote of thanks to the chair and a prayer for the victory of King George V.

A Kayastha Hindi Poet.

We have more than once noticed in terms of appreciation the Hindi poems of Munshi Kashi Prasada Saheb a Deputy Collector in these Provinces. He has lately rendered into excellent verses with the permission of the Lieutenant-Governor, a speech delivered by His Honour sometime back, at a Darbar held at Benares. The poem is styled *Unnati-ke-upae* and makes interesting reading as displaying the capacity of Hindi for conveying modern ideas of administration and progress. But we confess we do not approve of our poets versifying official speeches or the various codes. They may surely try their hands at some original and more tempting themes than those likely to be found in official speeches.

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The Late Mrs. Jyotis Swarup.

We are grieved to learn from the *Leader* the news of the death of Mrs. Jyotis Swarup which will be received throughout the length and breadth of these provinces with sincere regret and sorrow. She was the presiding genius of the Dehra Dun Kanya Pathshala, which she had fostered and served with genuine enthusiasm and keen solicitude. She presided over the Mahila Parishad at Benares. She was awarded a medal for the model she had made of a Hindu home for the Allahabad Exhibition. This model was subsequently exhibited in London. She had a good knowledge of Sanskrit, Hindi and English. We condole with Munshi Jyotis Swarup in his bereavement. His grief is shared by all friends of education and social reform in these provinces.

The Late Mr. Atma Ram.

The news of the premature and sudden death of Mr. Atma Ram, Principal of the Patna Law College, will cause a profound shock to his numerous friends and admirers in Bihar. As a lawyer and teacher of law he made his mark and his administration of the Law College was highly successful. We offer our condolence to his sons and the other members of the family.

Their Majesties and Mr. Jagadananda Sahai.

A correspondent writes to the *Pioneer* as follows :—

Mr. J. N. Sahai from Bihar, the Indian adviser to the senior medical officer at the Brighton Pavilion with whom, according to Reuter, Their Majesties conversed for some time, is a member of the well-known Sahai family of Arrah. Both his father, the late Babu Harbans Sahai, and his uncle Rai Chaturbhuj Sahai Bahadur, the leader of the Arrah Bar, have been members of the Bengal Legislative Council, and his brother Rai Sachhitanand Bahadur, the Vice-Chairman of the Municipality, and Babu Mahanand Sahai are legal luminaries. Mr. Jagtanand Sahai served for some years in the Opium Department, but in 1913 proceeded to England to read for the Bar carrying with him his son and nephew to be educated at English public schools. Soon after the outbreak of the war he and Mr. Gandhi organised in London, mainly from students of law and medicine, the Indian Voluntary Corps, photographs of which have appeared in most of the illustrated papers. The corps of which Colonel Baker, I.M.S., (retired), is commanding officer, received medical training at the Regent Street Polytechnic. It was expected to continue under training till the middle of December but early in October the War Office requisitioned the service of Mr. Sahai for the work on board the hospital ship Glengorm Castle, at Boulogne, where he acquitted himself admirably. He was subsequently specially selected for the important post at Brighton which he now holds. Mr. Sahai is a great favourite both with Indians and with Europeans in the Patna Division.

Rai Bahadur Binda Prasada Saheb.

We are gratified to find in the last Honor's List the name of Rai Saheb Binda Prasada of this city as the recipient of the higher title of Rai Bahadur. This well merited distinction has come not a day too soon. It was long over due and now that it has come we hope that the Rai Bahadur will live long to enjoy it.

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